

THE Anti-Slavery Reporter.

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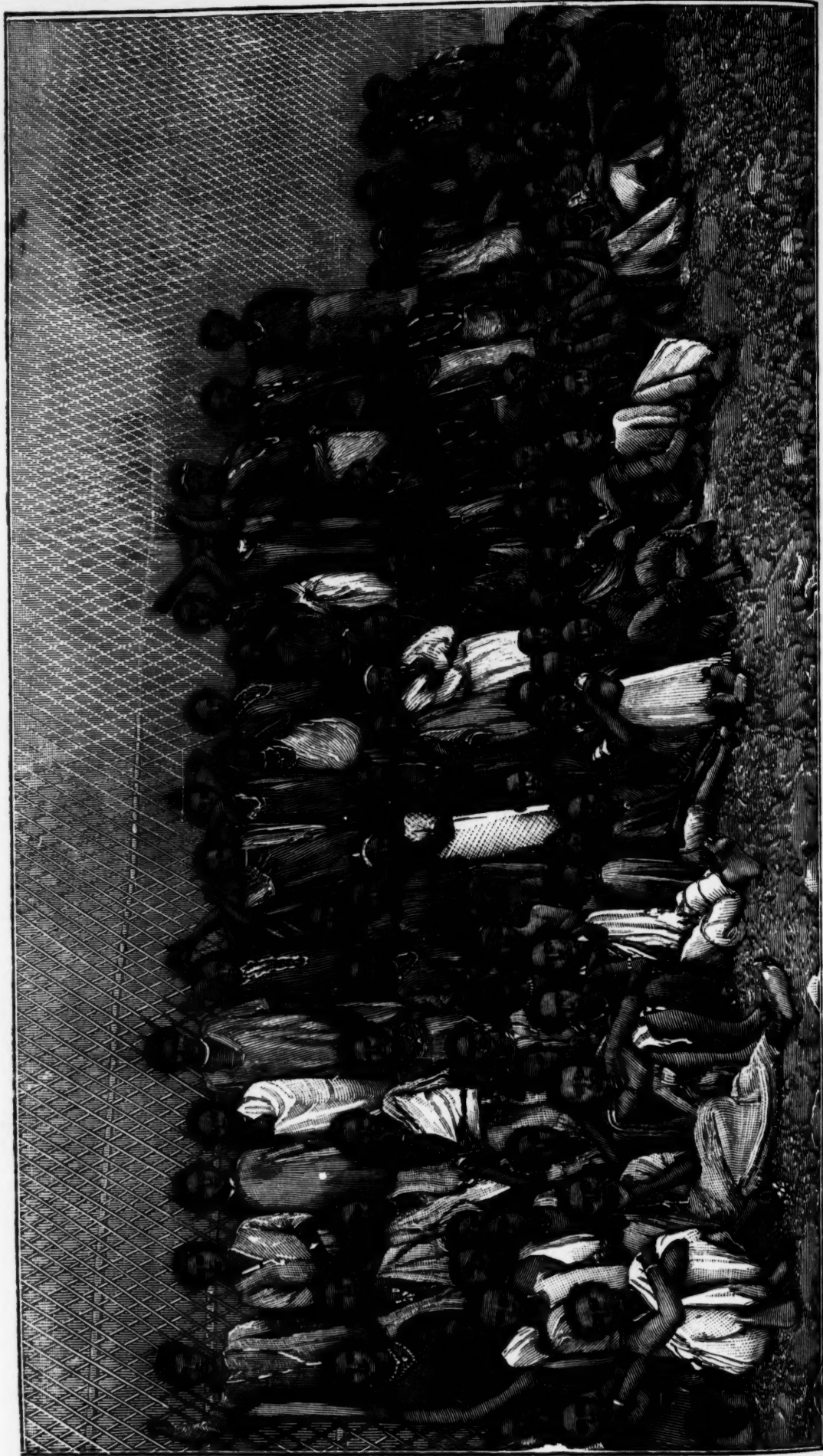
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ABYSSINIAN CHRISTIAN SLAVES CAPTURED IN THE RED SEA, 16TH SEPTEMBER, 1888, BY H.M.S. *Oshrey*, COMMANDER GISSING. See p. 214.
*This illustration given as Original. Photographs taken at the scene and sent to the Admiralty by the *Oshrey*.*

The Anti-Slavery Reporter.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

Safety of Stanley and Emin.

[THROUGH REUTER'S AGENCY.]

ZANZIBAR, Dec. 21.

Letters, dated from Stanley Falls, on August 29th last, reached here by TIPPOO TIB's men to-day, stating that on the preceding day a letter had been received from Mr. STANLEY. He was then at Bonalya, on the Aruwhimi. He had left EMIN PASHA eighty-two days previously in perfect health, with plenty of food, and had himself returned for his rear-guard and loads. He had arrived at Bonalya on August 17th, and intended leaving ten days later, presumably to rejoin EMIN PASHA. All the white men of the expedition were in good health, and wanted nothing.

This joyful news arrived in London on the afternoon of Friday the 21st December, and was published in the later editions of the evening papers.

A representative of the *Central News* called upon the Secretary of the ANTI-SLAVERY SOCIETY at his private residence to learn his opinion of the truth of the telegram, and to gather any information about the condition of Central Africa which the Society could give.

The following notes of conversation were published in the leading country newspapers the following morning—together with the satisfactory announcement that the news had been confirmed by way of the Congo as anticipated.

Mr. C. H. ALLEN, Secretary of the ANTI-SLAVERY SOCIETY, in an interview with a representative of the *Central News*, said, "I have all along discredited the reports as to disaster having overtaken STANLEY. Though no news has been received from EMIN PASHA later than the 2nd of November, 1887, more than a year ago, it is only reasonable to suppose that it has been through the opposition offered by M'WANGA in the Uganda kingdom, and KABAREGA in the Unyoro kingdom. On account of the unfriendliness of these chieftains, conveyance of news by a route which has been frequently traversed is rendered impossible, and the messenger, to reach Zanzibar, must have avoided those districts, and travelled through a part of the interior which has not yet been explored.

"If King M'TESA, the father of M'WANGA, who died in 1884, had been alive, we should probably have had news some months ago, as he was a personal friend of STANLEY's, and would have expedited the despatch of news instead of placing obstacles in the way. As TIPPOO TIB's messengers have been four months coming from Stanley Falls down to Zanzibar, it does not seem probable that EMIN PASHA could have been captured by the MAHDI at Lado in October, for we have never received reliable news from such a remote district as that in the short space of two months. I think we shall have further confirmation of the present news from the Congo within a few days. Duplicate despatches were doubtless sent, and the overland messengers have reached their destination first. The journey down the Congo is a long one, and the messengers by that route may have had to wait some time until they could get a steamer. According to this latest news, TIPPOO TIB seems throughout all this business to have kept faithful to his engagement with STANLEY. King M'WANGA is known to have detained and destroyed bundles of letters which were being forwarded through his country to STANLEY, and probably he has done the same with messengers from the expedition. The route from the Aruwhimi to Wadelai must be much easier to traverse than has been supposed, otherwise STANLEY could not possibly have made the return journey within eighteen months, including the time he would naturally stay with EMIN PASHA. The country between the Congo and the Nile, now twice traversed by Mr. STANLEY, is the very district which GORDON intended to visit if he had not been ordered to Khartoum. GORDON's plan was to arm and train the natives there, so as to enable them to resist the Slave-traders."

CONFIRMATION *via* THE CONGO.

The following was officially issued last night :—"Sir JOHN PENDER, chairman of the Eastern Telegraph Company, has communicated to the Foreign Office a telegram received from the agent of the company at San Thome, the station nearest to the mouth of the Congo, stating that reliable news has been received of the arrival of STANLEY and EMIN PASHA at Aruwhimi." *December 22nd.*

DR. FELKIN ON THE AFRICAN SLAVE-TRADE.

THE following extract from a lecture delivered by Dr. FELKIN, in Scotland, on December 7, 1888, shows that this experienced African Explorer is thoroughly working on the lines laid down by the ANTI-SLAVERY SOCIETY fifty years ago.

I am convinced that all endeavours to stop Slave caravans are useless ; not only are they useless, but they are inhuman, for they add to the misery of the Slaves on the routes, and tend to raise the mortality in the Slave caravans. The Slave-trade can be abolished only by action carried out on the following lines :—Firstly, by abolishing the status of Slavery in Egypt and in all other countries where Slavery is an institution. Secondly, by preventing the importation into Africa of arms and ammunition. Thirdly, by opening up the country to legitimate commerce ; and lastly, by providing an improved system of transport. It is transport which is now most to blame for the continuance of the African Slave-trade on the East Coast, for, as a rule, Slaves are the beasts of burden.

CARDINAL LAVIGERIE.

Donation to the Anti-Slavery Society.

THE magnificent donation of fifty thousand francs presented to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY by Cardinal LAVIGERIE, being part of a donation of 300,000 francs received by His Eminence from POPE LEO XIII., has already been noticed by the English press. The announcement of the gift was contained in the following letter addressed to Cardinal MANNING :—

“ ARCHEVÊCHÉ DE CARTHAGE,
24th October, 1888.

“ TO HIS EMINENCE CARDINAL MANNING.

“ EMINENTISSIME SEIGNEUR,—I still preserve the most pleasing remembrance of my journey to London and of my too short sojourn in that city. I was specially touched by the cordial reception given me by your Eminence and by the marks of sympathy received from all. I was no less pleased by the warm sympathy which the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY evinced for the cause which I came to plead, and for which they themselves have so long worked. I did not fail to make known these impressions to our HOLY FATHER THE POPE, and expressed to him the hope that by degrees minds and hearts, so divided in past times, might find a common cause in which they could unite for the benefit of humanity. I know that I am the interpreter of the wishes of LEO XIII. in giving to the ANTI-SLAVERY SOCIETY OF LONDON, which has the honour of reckoning you among its Members, the same amount that I have given to some Societies in Catholic countries out of the truly regal bounty which His Holiness charged me to distribute in his name. I therefore beg your Eminence to hand to the ANTI-SLAVERY SOCIETY my order on Paris for 50,000 francs (£1,975), expressing to them once more the sentiments of my high regard and my desire that the bonds which have already begun to unite us in a common cause may become each day more binding and more sympathetic. Accept, &c.,

“ CH. CARDINAL LAVIGERIE, Archbishop of Carthage and of Algiers.”

The following letter from the Secretary, in anticipation of a formal Resolution from the Committee, conveyed, on behalf of the Society, an acknowledgment of the gift :—

MR. ALLEN TO CARDINAL LAVIGERIE.

(Extract.)

10th November, 1888.

I cannot find words to express to your Eminence the gratitude I feel for this generous donation. It is in every sense a princely gift, from a true Prince, and it shows that true Christians, when they seek to befriend the suffering and the enslaved, for whom CHRIST died, are not to be fettered by the bonds of any kind of religious antagonism. To this end, and to work in the holy cause of human freedom, Cardinal MANNING consented to join our old Society, which comprised amongst the Committee Protestants of all sorts and conditions, who, when they meet to help Africa, are all of

one mind and heart. To such men His Eminence felt that he could willingly lend a helping hand, and now the POPE himself, and your Eminence, the Primate of Africa, have given an impetus to our work, which will, I trust, be felt after we have all left the scene of these earthly labours. With the expression of my sincere regard, &c.

C. H. ALLEN, *Secretary*.

RESOLUTION OF THE ANTI-SLAVERY COMMITTEE.

At its Meeting held December 7th, 1888.

Resolved:—

That the warm thanks of the Committee be presented to Cardinal LAVIGERIE for his munificent gift of fifty thousand francs to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. That this presentation of a portion of the sum entrusted by the POPE to Cardinal LAVIGERIE for Anti-Slavery work may be hailed as a tangible proof that in the great cause of human freedom no political or religious differences are allowed to interfere. That the Committee regard the noble stand taken by POPE LEO XIII. against the institution of Slavery, and the concomitant horrors of the Slave-Trade, in agreement with edicts issued by former Pontiffs, as having had a great effect in preparing the way for the Anti-Slavery Mission to which Cardinal LAVIGERIE has so ably and earnestly devoted his life, and which they trust he will have strength still further to extend.

(By order)

CHAS. H. ALLEN, *Secretary*.

WHAT THE PRESS SAYS.

MANCHESTER EXAMINER.

AN announcement that the POPE has made a personal donation of nearly £2,000 to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is almost enough to take one's breath away. It has not quite come to that yet, but it very nearly amounts to it. For Cardinal LAVIGERIE has addressed a letter to Cardinal MANNING, enclosing a cheque for 50,000 francs on his Paris bankers, to be handed over to the ENGLISH ANTI-SLAVERY SOCIETY. The Cardinal was deeply gratified by the reception given to him in London by the friends and supporters of that Society, and with the full consent of LEO XIII., gives the English Society a portion of the large sum which his Holiness entrusted to him for the furtherance of the anti-Slavery work. The spirit in which the gift is made is perhaps even more gratifying than the gift itself. For the good Cardinal says that he has expressed to the POPE the hope "that by degrees minds and hearts so divided in past times might find a common cause in which they might unite for the common benefit of humanity." That is the true note to strike. Theological distinctions find most opportunity for their development and assertion when subtle intellects have little else to do but develop and assert them. In common effort for the service of mankind they are, if not forgotten, relegated to a place of secondary importance.

LEEDS MERCURY.

THERE is a peculiar graciousness in the donation which Cardinal LAVIGERIE has made of 50,000 francs to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. This contribution comes out of the POPE's gift to the Cardinal for the purpose of his crusade against Slavery in Africa. In sending this assistance to a British institution which has long laboured in the cause he himself now espouses, the Cardinal gives a

practical proof of the sincerity of his desire to unite all Christian agencies in this humane work. These are signs that the objects at heart may soon be effectually attained.

NOTTS DAILY GUARDIAN.

CARDINAL LAVIGERIE is giving practical proof of the sincerity of his desire that all Christians of whatever denomination should co-operate in the annihilation of African Slave dealing. He has sent 50,000 francs, or a sixth of the money which the POPE has bestowed upon him for the purposes of his new mission, to the British Anti-Slavery Society. The French prelate deserves credit for this act, which testifies to his earnest wish that the work should be done, no matter who does it. As a Frenchman and a Roman Catholic it might have been thought that he would like to keep the credit of the work to his own countrymen and his own Church. Cardinal MANNING, however, who is a resolute opponent of the Slave-trade, is a member of the ANTI-SLAVERY SOCIETY, and it was through him that his fellow-cardinal sent the donation, expressing a hope of hearty co-operation.

LIFE.

It is to be hoped that the donation of 50,000 francs made by Cardinal LAVIGERIE to the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY will stimulate subscriptions. No wonder the Cardinal was amazed when he visited London a short time back to find that the work of the Society was so badly supported by the public. Contributions have been steadily falling off for years past, so that the funds of a most deserving body are now at a very low ebb.

Cardinal Lavigerie.

PAPAL RESCRIPT.

To our beloved son, CHARLES MARTIAL LAVIGERIE, Cardinal Priest of the Holy Roman Church, Archbishop of Carthage and Algier.

LEO XIII. POPE—With apostolic greeting and benediction.

Prompted by our benevolence, we confided to you a work most certainly great and difficult, in asking you to endeavour boldly, by every means at your disposal, to put an end to the Slavery of so many poor creatures in Africa. You accepted the charge with such devotion, that it was easy to perceive with what courage and nobility of soul you act when it is a question of benefiting mankind. We now see by your letters that your zeal for this cause raises every day your ardour and your courage, and that not only do you not avoid excessive labour, but rather you seek for it and desire it. For this reason, we cannot, neither ought we to delay any longer testifying to you, as we now do by these presents, how greatly we approve of the first steps of your enterprise, and how gratified we are to see them so promptly praised by the Bishops. We hope, and we ask GOD that you may obtain, in so noble and excellent a cause, all the success you desire. What has been already done, however, permits us, under Divine assistance, to rely upon it. The Sovereigns of Europe are agreed that it is expedient to oppose this great evil more energetically than in the past. They arrived at this conclusion at the Berlin Conference. We also observe that the pity of a very great number of private persons has been excited by your letters and by your speeches, and this, too, as your written report confirms, not only among your own magnanimous countrymen, but likewise among the Belgians, who are ever ready

to succour the distress of others ; among the English who have so long been engaged in the cause of Negro Slavery ; and among the Catholics of Germany and Portugal, from whose piety we may expect every sacrifice. We doubt not that, in like manner moved by compassion, the Italians and the Spaniards will join as promoters and as auxiliaries in such a work. If by simply making known the infamy and the horrors of African Slavery, and by a special appeal to the feelings of humanity and Christian benevolence, you have been able all at once to stir up public opinion, and to lead it to seek prompt remedies for such an evil, we may reasonably infer that the favour and approval which you have already obtained from Europe are a pledge of its co-operation and support in the future.

We shall not, therefore, exhort you for your ardent zeal does not require it ; but we congratulate you in that you feel disposed, by the grace of God, to persevere in this work with the same zeal and constancy. Assuredly you could not exercise your episcopal benevolence more usefully anywhere else, and there is scarcely any task in which you could better merit the name of Christian. Freedom is, in fact, the common personal property of all men, and it is not less based upon Christian law than upon natural right. If any have dared to say that the Church has, in other times, favoured Slavery, or that she has not laboured sufficiently to abolish it, they display their ingratitude towards her, and their ignorance of facts, for history furnishes the proof of what apostolic men have done in that cause, even in Africa, and what in this city of Rome, the capital of the Catholic world, the Sovereign Pontiffs have done in the same direction. Do not doubt but that we shall endeavour to assist by every means in our power your projects and your zeal. Receive, as a proof of this goodwill on our part, the *three hundred thousand francs* which we cheerfully send you, that you may divide this sum as you may find most advisable, between the Councils or Committees formed for the abolition of Slavery. Nothing can indeed be more pleasing to us than to contribute to the succour of men so cruelly treated, and we think that the Catholics of all nations, whose generosity has been so great towards us, especially in the present year, will be glad to learn that their munificence has enabled us also to repair such atrocious injustice and to defend the dignity of human nature in so great a number of our brethren. Take courage, therefore, our beloved son, and put your firm trust in that God who is the Father and the Saviour of all men. As pledge of His support and of our paternal favour, we give, very affectionately, our Apostolic Blessing to you, our dear son, to your clergy, and to all your people.

Done at Rome, at St. Peter's, the 17th day of October, 1888, and eleventh of our Pontificate.

(Signed) LEO XIII., POPE.

THE ILLUSTRATED LONDON NEWS.

A RESOLUTION was passed at the last meeting of the Committee of the ANTI-SLAVERY SOCIETY to the managers and editors of the *Illustrated London News*, for kindly presenting the effect of an illustration of a group of captured Slaves, which appears in this number.

AFRICA.

PARLIAMENTARY PAPERS PRESENTED.

November, 1888.

It is seldom, if ever, that papers bearing upon the Slave-trade have been given to Parliament and the public, containing information up to so recent a date as the present issue, which brings us news from Zanzibar as late as October 21st, and Jeddah, October 27, and contains replies from our own Foreign Office as late as 24th November. Accustomed as we are to receive Parliamentary Blue Books upon the Slave-trade from twelve to eighteen months old, this is indeed a welcome change, and shows that the interest in this question, which has lately rolled, like a great wave, over the whole Continent of Europe, has entered into the recesses of our Foreign Office. No. 6 of these papers, which may be obtained for the small price of one penny, contains the official correspondence between the Cabinets of Berlin and London, upon the subject of the joint blockade, and having been already published in the daily press, need only be referred to here. No. 7, a more copious publication, may be obtained at Her Majesty's Printers, price 11½d. It contains letters and despatches of the most interesting nature, and should be carefully perused by all who are interested in the suppression of the Slave-trade. We reprint such of the most important despatches as our space will admit of.

The Abuse of the French Flag by Slave-traders.

THE MARQUIS OF SALISBURY TO MR. EGERTON.

FOREIGN OFFICE, *September 14th, 1888.*

SIR,—Her Majesty's Government have received information from Her Majesty's Agent and Consul-General at Zanzibar, that, on the 1st instant, a native Arab vessel, carrying French colours as well as papers which had been recently *visé*, landed seventy-five Slaves on the Island of Pemba, in the presence of the boats of Her Majesty's ships of war specially detailed for the purpose of suppressing the Slave-trade. Her Majesty's Agent has further been informed by the German Consul-General at Zanzibar, that vessels under the French flag are carrying on a regular transport of Slaves from Lindi, in the southern part of the territory recently taken over by the German Company, to ports in Madagascar.

In spite of the absence of any Anti-Slave Trade Treaty between the two countries Her Majesty's Government cannot doubt that the Government of the Republic are as anxious as they themselves that the transport of Slaves should be put an end to, and I have therefore to request you to bring the above facts to the notice of the French Government, and urge them to send instructions to their Consul and Naval Authorities on the East Coast of Africa, and in Madagascar, to take every means in their power to prevent the recurrence of such abuses as those pointed out.

I have suggested at Berlin that the German Ambassador at Paris should also be instructed to mention the subject.

THE MARQUIS OF SALISBURY TO MR. SCOTT.

FOREIGN OFFICE, *September 14th*, 1888.

SIR,—I transmit herewith, for your information, copies of the papers marked in the margin, relative to the Slave-trade which is carried on on the East Coast of Africa by dhows, under French colours, and with French papers; and I have to request that, in informing the German Government of the steps taken by Her Majesty's Government at Paris, you will suggest whether the German Ambassador at Paris might not also be instructed to mention the fact of the existence of this Slave-trade, with which, in the absence of any Treaty with France, the Powers are unable to deal.

MR. EGERTON TO THE MARQUIS OF SALISBURY.

PARIS, *September 26th*, 1888.

MY LORD,—I have the honour to inform your Lordship that I have to-day spoken to the Minister for Foreign Affairs in the sense of your Lordship's despatch of the 14th instant, on the subject of the carrying on of Slave-trade near Zanzibar, by native vessels with French colours and papers.

His Excellency said, in answer, that he had requested the Minister of Marine to cause a searching inquiry to be made into the matter, and, as I had perhaps seen in the newspapers, had asked him to give orders to French men-of-war on the East Coast of Africa, to act against Slave-trading vessels of all kinds.

I enclose herewith an extract from the *Temps* stating that the Minister of Marine has given orders for the pursuit of all Slavers, more especially of those flying the French flag.

EXTRACT FROM THE "TEMPS," OF *September 16th*, 1888.

(TRANSLATION.)

ADMIRAL KRANTZ, at the request of his colleague the Minister for Foreign Affairs, has ordered such of our vessels of war as are in East African waters to take energetic action against vessels engaged in the Slave-trade, under whatever flag they may be, but more especially if under that of France.

THE MARQUIS OF SALISBURY TO MR. EGERTON.

FOREIGN OFFICE, *October 3rd*, 1888.

SIR,—With reference to your despatch of the 26th ultimo, I have to request you to express to M. GOBLET the satisfaction with which Her Majesty's Government have learnt that instructions have been given to the French naval authorities on the East Coast of Africa, to act against vessels under the French flag, which may be engaged in the Slave-trade.

You should take the opportunity of making an incidental remark that Her Majesty's Government regret the absence of any Treaty empowering the vessels of either country to exercise the right of search and detention over vessels under their respective flags which carry on this nefarious traffic.

*Extract from Despatch of REAR-ADMIRAL FREMANTLE.**Boadicea*, AT ZANZIBAR, *Sept. 8*, 1888.

It has been reported by the Captain of a German man-of-war, that he has seen five French dhows, which he believed to have been Slavers, sail from Lindi on the same day. I have it also from high native authority, that in July last a cargo of 200 Slaves was openly landed at Mayotta, in the Comoro Islands (I may remark that the dhow now referred to belonged to that port), by a vessel flying French colours. We

have also the reports from the Vice-Consul at Majunga which have been forwarded to me through the Admiralty, the last dated the 21st March, 1888, in which it is stated that over 700 Slaves were recently landed on the West Coast of Madagascar, presumably by dhows under the French flag, and he calls for a British man-of-war, which, I fear, would be of little service.

The present case is such a clear one that it can no longer be denied that the French flag is made use of as stated, and I trust that on this being pointed out to the French Government they will take energetic steps to stop the traffic.

Should the French Government be desirous of supporting Cardinal LAVIGERIE'S crusade, and discouraging the Slave-trade, I would suggest that the right of visit and search should be granted to our officers to board dhows or native craft flying French colours, and that, should Slaves be found on board, the vessel should be given up to the nearest French Consular or naval authority to be dealt with as necessary.

Unless some such measures are taken it is certain that we are only beating the wind in capturing occasional Arab dhows, when the protection of the French flag is given to Slavers who can carry on the traffic with impunity.

I would remark that it is absolutely necessary to visit these French dhows, as the remark in Section 8, p. 273, of the Slave-Trade Instructions, as to the "numerous indications which, apart from the colours, are sufficient to show, to the practised eye of a seaman, the nationality of a vessel," is obviously inapplicable.

COLONEL EUAN-SMITH TO THE MARQUIS OF SALISBURY.—(Received October 22.)

ZANZIBAR, *September 20, 1888.*

MY LORD,—In continuation of my telegram of the 6th instant, I have the honour to forward, for your Lordship's information, the copy of a letter, with inclosures, received by me from his Excellency Rear-Admiral the Honourable E. R. FREMANTLE, C.B., C.M.G., reporting the landing at Pemba, on the 29th August, of seventy-five Slaves from an Arab dhow carrying French colours. The papers of the dhow were found to be in perfect order, having been *visé* by the French authorities as recently as the 30th July, 1888.

Immediately on receipt of Admiral FREMANTLE'S letter I communicated with the French Consul, who was good enough to call on me without delay, and to assure me that he had taken all necessary steps to have the dhow and her captain captured on their return to Mayotta. M. LACAU also informed me that he would address the French Government, begging them to send out a cruiser to the East Coast of Africa in order to put down this illegal traffic under French colours, though he seemed to doubt whether this request would meet with any success.

It seems evident that there is a marked increase in the Slave-traffic carried on under the protection of the French flag. The German Consul-General has informed me that he had received reports from the officials of the German East African Company stationed at Kilwa, Lindi, and other places along the coast, to the effect that dhows carrying French colours were constantly and regularly leaving for the Comoro Islands, Mayotta, and Madagascar, loaded with Slaves.

By the courtesy of Dr. MICHAHELLAS, I am enabled to forward, for your Lordship's information, a translation of an Official Memorandum addressed by him to the French Consul on this matter.

It is unnecessary for me to point out to your Lordship that the protection of the French flag now accorded to the Arab dhows engaged regularly in the Slave-trade must in the end render entirely nugatory all the efforts of Her Majesty's cruisers to

put down this traffic. The right to fly the French flag is, to my certain knowledge, at the present moment most carefully guarded at Zanzibar. M. LACAU rarely, if ever, accords this right. But it appears that the flag can be obtained with great facility either at Mayotta, Nossi Bé, the Comoro Islands, or Madagascar, at all of which places the difficulties regarding the supply of labour are very great and pressing, and at which it cannot be pretended that the authorities are entirely ignorant of what goes on.

It is some considerable time since so grave an instance of protected Slave traffic as that which I am now reporting has occurred either in Zanzibar, Pemba, or the vicinity. The fact that the Slaves in question were landed in sight of the boats of Her Majesty's ship *Griffon* who were unable to interfere, has had a very undesirable effect. It is almost certain that this successful venture will be followed by others.

Should this be the case, for every single Slave captured by our cruising boats between the mainland and Pemba, twenty Slaves will probably be landed in perfect security under the French flag. At the time when Cardinal LAVIGERIE is proclaiming throughout Europe the shortcomings of England and of the civilised world in connection with the suppression of the Slave-trade, the immense encouragement accorded thereto by the protection of the French flag cannot be too strongly animadverted upon.

It would be beyond my province to attempt to suggest a complete solution of the many and complex political difficulties by which this question, as regards England and France, seems to be surrounded. I would, however, with all respect, propose that, as far as East Africa is concerned, some sort of compromise might be effected. If Her Majesty's cruisers were accorded the right to board native vessels carrying the French flag, confining their operations solely to those craft that come strictly under the description of native dhows or native vessels, and if they were empowered to detain all such vessels found carrying Slaves and to forward them to the nearest port at which there was a French Consular authority, for the purpose of being adjudicated on by him, the encouragement—the unlawful encouragement—that is at present accorded to the Slave traffic by the carelessness or *insouciance* of the French local authorities would entirely cease.

I would add, in conclusion, that, at my request, His Highness the Sultan dispatched a special official to Pemba, accompanied by the interpreter and witnesses of Her Majesty's ship *Griffon*, to endeavour to recover the Slaves landed and sold by the Arabs in the French dhow, and to capture the guilty parties. The transaction having been so very public, I am in hopes that the measures thus taken may have some good results.

DR. MICHAELLES TO M. LACAU.

ZANZIBAR, *September 12, 1888.*

(TRANSLATION.)

ACCORDING to information which has reached the German East African Company from its officials in Lindi and Mikindani, a flourishing Slave-trade is being carried on from these places, and, indeed, it is principally by means of dhows under French colours which convey these forbidden commodities. The Arab masters of the dhows cause their vessels to be surveyed in Madagascar by the French authorities, obtain in consequence the right to fly the French flag, and are by this means protected against all supervision by the English men-of-war which cruise in the waters of the Sultanate of Zanzibar for the suppression of the Slave-trade.

You will agree with me that this custom of the dhows, as hitherto observed, leads to a misuse of the French flag, and constitutes a serious obstacle to the suppression of the Slave-trade, which is desired by all the European Governments in common.

While having the honour to draw your attention to the state of things thus set forth, and to request your assistance towards the removal of this evil, I take this opportunity, &c.

(Signed) G. MICHAELLES,
Imperial German Consul-General.

THE MARQUIS OF SALISBURY TO THE EARL OF LYTTON.

FOREIGN OFFICE, *October 29, 1888.*

MY LORD,—On the 14th ultimo I requested Mr. EGERTON to bring to the notice of the French Government the fact of the existence of a considerable trade in Slaves, on board vessels flying the French flag, off the East Coast of Africa, and to urge them to take steps to remedy the abuse. On the 26th ultimo he reported that orders had already been sent, as notified in the *Temps* of the 16th ultimo, to the French Admiral on the East Coast to take active steps against all vessels found to be engaged in the Slave-trade, under whatever flag. Acting under instructions, your Lordship, on the 24th instant, expressed the satisfaction of Her Majesty's Government that some steps were being taken, and remarked on the regrettable absence of any Slave-Trade Treaty between this country and France empowering them to exercise the right of search over suspected vessels belonging to either country.

The papers named in the margin, of which copies are now inclosed, give further details of the extent which the protection afforded under existing circumstances by the French flag is abused on the East Coast of Africa.

Unfortunately, the evil is not merely of recent growth, though intensified by the facilities afforded to native craft of obtaining the French flag by the extension of French influence in Madagascar and the Comoro Islands.

To go no further back, in 1880 and 1881 the question had been the subject of correspondence between the two Governments, and in December of the latter year Captain BROWNRIGG, of Her Majesty's ship *London*, was killed by Arabs on board a dhow which was carrying Slaves under French colours. Her Majesty's Government then brought before the French Government the urgent necessity for Her Majesty's ships being temporarily permitted to search dhows carrying French colours, but though they received the greatest sympathy, and though special measures were adopted by the French naval authorities on the spot, the French Government expressed themselves unable, for reasons given in M. GAMBETTA'S note to Lord LYONS of the 10th December, 1882, to grant the desired permission. The instance quoted at p. 332 of the Blue Book on Slave-trade affairs, issued in 1882, of a French dhow being seized in Zanzibar Harbour with 100 Slaves on board, with correct papers signed by the French Consul on the morning of the day she was taken, gave a striking proof of the facility of abuses even at that time.

The correspondence which appeared in the Blue Books for 1886 and 1887 showed the existence of irregularities in the labour traffic between Madagascar and Réunion, which amounted to a regular trade in Slaves, and the ease with which such abuses could be carried on, and the conclusion is unavoidable that the immunity from search enjoyed by vessels under the French flag is an encouragement to Slavers to carry on the traffic by sea, and consequently tends to a development of the trade on land, which, apart from its inherent atrocity, devastates and depopulates a country which

the nations of Europe are now earnestly endeavouring to open up to Christianity and civilization.

Her Majesty's Government are fully alive to the necessity of securing vessels carrying on legitimate commerce on the coasts of Africa, as well as elsewhere, from undue and vexatious interference on the part of vessels of their own or any other nationality, but the treaties into which they have entered with other nations for the suppression of the Slave-trade have rarely led to any grave difficulties, whilst they have been proved to exercise a most beneficial deterrent effect.

The limited powers conferred upon the naval officers of France and England by the agreement recorded in the Instructions of 1888 have unfortunately proved insufficient, and it must be contrary to the wish of the French Government that their strict observance should confer immunity upon persons who are guilty of practices condemned by every civilized nation of the world.

I have therefore to request that your Excellency will furnish the French Government with a copy of this despatch, and will express to them the hope of Her Majesty's Government that they will consent to enter into an arrangement by which the cruisers of the two Powers may respectively be empowered to exercise the right of search and detention, when necessary, over sailing-vessels flying the flag of either country, and navigating in the waters between the East Coast of Africa and the islands adjacent, namely, the Comoros and Madagascar.

THE EARL OF LYTTON TO THE MARQUIS OF SALISBURY.

PARIS, *October 30*, 1888.

MY LORD,—I have the honour to transmit herewith to your Lordship a copy of a *note verbale* which I sent yesterday to the French Minister for Foreign Affairs, founded on the Reports inclosed in your Lordship's despatch of the 25th instant, on the subject of the Slave-trade in the Gulf of Tajourra.

NOTE VERBALE.

On the 28th December last, Mr. EGERTON had the honour to hand to his Excellency M. FLOURENS an extract from a Report of the British Vice-Consul at Zeyla respecting the movements of a caravan said to have come from Abyssinia with Slaves to the coast. Mr. EGERTON inquired whether the French authorities at Obokh had made any report on the subject, and M. FLOURENS promised to look into the matter.

Lord LYTTON is now instructed to inform the French Government that recent Reports point to the existence of an active Slave-trade in the Gulf of Tajourra, and that Her Majesty's Government have received information that Slaves are being freely shipped from Tajourra to the Turkish coast.

The following details are taken from a Report by the Commander of Her Majesty's ship *Osprey*, after a recent visit to Tajourra: "All information points to the fact of there being a considerable trade in Slaves about the Gulf of Tajourra. When I visited the town of Tajourra there were a large number of Abyssinian Slaves in the town and neighbourhood. Reports vary as to numbers, but seem to agree to over 100 waiting to be taken overland to Roheita, south of Assab Bay, whence they are shipped in dhows for Hodeida, Jeddah, &c. The price of carrying them across is five dollars per head, and a deposit has to be made of sufficient money to cover the loss of the dhow if captured. The Slaves are bought by Dankali merchants from Shoa, and are generally Christian Abyssinians obtained in the villages of Shoa by purchase or by stealing. They march to the coast of Tajourra, some twenty-two days, and are there

kept to be fattened up, when they march to Roheita, six days. The price at Tajourra is, for girls, 60 to 70 dollars, for boys 50 dollars. On arrival at Hodeida the price is for girls 120 to 130 dollars, boys 70 to 80 dollars. The Slaves are rarely carried in dhows from Tajourra itself, the overland route being safer."

Her Majesty's Consul for the Somali Coast reports: "The Slave-trade has been very active of late. On the 16th September, Captain GISSING captured three dhows and brought 204 Slaves to Aden; most of these are Christians, chiefly Galla children captured from Djimma and its neighbourhood, or in Shoa itself. The Slaves are generally assembled at Aussa, in the centre of the Dankali country, and marched thence to Tajourra or Roheita."

In directing the attention of M. GOBLET to the above reports, Lord LYTON avails himself, &c.

PARIS, *October 29, 1888.*

COLONEL EUAN-SMITH TO THE MARQUIS OF SALISBURY.

ZANZIBAR, *October 22, 1888.*

MY LORD,—I have the honour to report that on the 17th I was informed by the German Consul-General that a dhow under French colours had, upon entering the harbour of Dar-es-Salaam, on the 12th instant, refused to show her papers to the official of the German East African Company resident at that port; that, upon his persisting in his demand, the captain and crew of the dhow had offered to use violence; and that he had accordingly obtained assistance from the gun-boat *Moue*, from which ship an armed party of sailors was sent on board. The dhow, when searched, was found to have six Slaves concealed on board.

The German Consul-General proceeded on the same day to Dar-es-Salaam with the German Admiral in the *Leipzig*, to investigate the matter.

The French Consul meanwhile called upon me and showed every disposition to act with moderation and friendly feeling. He at once fell in with my recommendations to arrange the matter amicably, and not to add to existing complications. He stated, however, that a distinct violation of international rights had occurred, and that, although he was prepared to approach the subject in the most friendly and unprejudiced spirit, he would be compelled to demand an expression of regret for what had occurred, together with assurances for the future; and that if, upon more accurate information, it appeared that the captain and crew of the dhow had been exposed to ill-treatment or loss, he would claim adequate compensation.

On the 19th instant the German flag-ship returned, and I received successive visits from the German Consul-General, the Admiral, and the French Consul. The two former unreservedly admitted that the naval authorities and officials of the Company at Dar-es-Salaam had greatly exceeded their powers in forcibly boarding the dhow, seizing and imprisoning the crew, and taking possession of the property on board, and they individually assured me that they were very anxious to arrange the matter amicably with the French Consul, to whose courtesy and good feeling they referred with much appreciation.

M. LACAN, the French Consul, informed me that he had examined the captain and crew of the dhow, and that it appeared that upon being released by the Admiral from the fort where he had been imprisoned, the captain had found his dhow completely deserted, her cargo had been burst open and was lying quite unprotected. He stated that he himself had lost a sum of 1,300 reis and a passenger 500 reis, that other property had been lost, that they were all destitute and must appeal to him, the French

Consul, for pecuniary assistance. M. LACAN informed me that it appeared difficult to tell how far these statements might be true, but that, as the German authorities had taken no precautions whatever to guard the dhow and property after taking forcible possession of them, he should be compelled to put forward and support each one of the claims enumerated to him.

On the same day, M. LACAN met the German Consul-General and Admiral to discuss the matter with them, and, when I again saw him on the succeeding day, he informed me that the matter had been settled to the satisfaction of both sides. He added that upon future inquiry it had been clearly shown that the claims for alleged losses of money and property were unfounded, and that he had consequently abandoned them; that for the rest, he had obtained the letter of regret desired and a round sum of 300 reis to compensate the captain of the dhow. He informed me that the six Slaves had been handed over to him, but I am as yet unaware of the course he proposes to adopt with regard to them.

I am glad to report that, in the course of the events above related, I had several opportunities of recommending the advisability of an amicable settlement on the spot, and the frankly conciliatory spirit displayed by both the German authorities and the French Consul, has enabled this to be successfully brought about.

THE EARL OF LYTTON TO THE MARQUIS OF SALISBURY.

PARIS, *November 23rd*, 1888.

MY LORD,—With reference to my despatch of the 30th ultimo, I have the honour to inclose herewith to your Lordship copy of a note which I have received from M. GOBLET, in which his Excellency informs me that instructions have been sent by the Minister of Marine to the French Governor at Obokh to furnish a detailed Report as to the traffic in Slaves now alleged to be carried on in the Gulf of Tadjourra.

In the meantime, however, his Excellency states that from the Reports previously received from the Governor at Obokh it would appear that the cases mentioned have, for the most part, been carried on beyond the limits of French jurisdiction. He adds that a specially active watch is kept by the French authorities in order to prevent the possibility of any such traffic within the limits of territory under their jurisdiction.

M. GOBLET TO THE EARL OF LYTTON.

(TRANSLATION.)

PARIS, *November 22nd*, 1888.

M. L'AMBASSADEUR,—In a *note verbale* of the 29th October last, Mr. EGERTON was good enough to inform me of the Reports which the British Government had received relating to the Slave-trade movements in the Gulf of Tadjourra. At my request the Minister of Marine at once instructed the Governor of our Settlement at Obokh to send him detailed information on this subject. The Agent's reply has not yet been received; but it would appear from particulars previously furnished by him to Admiral KRANTZ that the greater portion of the localities where unlawful proceedings of this nature have taken place lie outside the limits of our authority.

Meanwhile, until I am in a position to communicate to your Excellency the definite particulars which we have called for, I consider it my duty to at once place this information at your disposal, and to state that a peculiarly active watch is kept by our officials to prevent the Slave-trade operations which are carried out along the shores of the Red Sea from extending to territory placed under their jurisdiction.

The Red Sea.

ACTING VICE-CONSUL MOSS TO MAJOR SEALY.

(Extract.)

ZEYLA, *November 14th*, 1887.

THE Abyssinian kafila reached Takusha on Saturday, the 12th instant, and came into Beyla on Sunday morning. The kafila, which consisted of more than eighty camels, brought nothing but ivory. MAHOMED ABUBEKR (BURHAN'S brother) and four Europeans also came in, viz :—

M. ALFRED ILG, KING MENELEK'S engineer, who is proceeding to his home in Switzerland for about three months.

M. ERNEST ZIMMERMANN, a Swiss mechanic, also in KING MENELEK'S employ.

M. HENRI AUDON, Frenchman, and traveller for his uncle, M. DESCHAMPS, of Aden.

LOUIS, M. AUDON'S servant.

M. ILG tells me that they started from Ankobar, in MENELEK'S country, two months ago ; their kafila consisted of 250 camels, 20 escort, and 50 Slaves. M. ILG refused to permit the Slaves to accompany the kafila, and therefore their owners sent them by another route, and they joined the kafila after it had proceeded ten days' journey from Ankobar.

Before leaving Abyssinia, they received a letter from Obokh, advising them to avoid Zeyla, and to proceed to Ras Jibuti or Tajourra. The kafila split up at Surman and 150 camels and 30 Slaves proceeded to Tajourra. All the ivory came to Zeyla. The cargo for Tajourra consisted of hides and a little coffee, and there were only thirty Slaves, twenty having died on the road.

BRIGADIER-GENERAL HOGG TO THE SECRETARY TO GOVERNMENT, BOMBAY.

(Extract.)

ADEN RESIDENCY, *June 7th*, 1888.

I HAVE the honour to bring to the notice of Government that I have from time to time received reports of the activity of the Slave-trade from the neighbourhood of the Gulf of Tajourra, and I deem it my duty to inform Government of this fact with a view to such action being taken as may be deemed advisable.

On the 13th ultimo, Mr. WALSH, the Assistant Resident at Zeyla, wrote in a semi-official report that he had received information of a caravan with 200 Slaves being near Danan, a place about thirty-five miles south-west of Zeyla ; these Slaves were then on their way to Tajourra. Detailed information supplied from more than one source seems to show this information was accurate.

It appears that Slaves are collected near Tajourra, and advantage taken of a dark night and favourable wind to run over from the African to the Arabian coast.

MR. EGERTON TO THE MARQUIS OF SALISBURY.—(Received August 31st).

(Extract.)

PARIS, *August 29th*, 1888.

IN conversation with M. GOBLET to-day, I informed his Excellency that Slave-trade on a considerable scale was now prevalent between Tajourra and Hodeida.

His Excellency at once took note of the reports, and said that he would warn the proper authorities on the subject ; the French at Obokh, unfortunately could not do all they would wish with the Dankali, but the matter should be looked to, and he thanked me for the communication I had made.

CHRISTIAN SLAVES.

COLONEL STACE TO MR. PORTAL.

(Extract.)

ADEN, *September 23rd*, 1888.

THE Slave-trade has been very active of late. On the 16th instant, Captain GISSING captured three dhows, and brought 204 Slaves to Aden ; most of these are Christians, chiefly Galla children captured from Djimma and its neighbourhood, or in Shoa itself. The Slaves are generally assembled at Aussa, in the centre of the Dankali country, and marched thence to Tajourra or Roheita.

The French at Tajourra make no effort to interfere in the Slave-trade, openly carried on extensively ; from a paper found in one of the dhows just captured, I found no less than 250 Slaves (probably mostly Christians) had been shipped from Tajourra in one dhow.

The matter of the trade in Christian Slaves seems to me to be one deserving of attention. MENELEK and MAKUNAN, I know, make raids now and then on a large scale, when many Slaves are taken, but I do not know that either personally engages in the trade. From all I can gather, there seems also to be a general system of private raiding for Slaves on the borders of Shoa and south of that province. As the Slaves for the coast must pass through Shoa, or between that and Harrar, KING MENELEK could stop the trade if he wished, or could be induced to do so.

COMMANDER GISSING TO COLONEL STACE.

OBOKH, *September, 6*, 1888.

(Extract.)

ALL information points to the fact of there being a considerable trade in Slaves about the Gulf of Tajourra. When I visited the town of Tajourra there were a large number of Abyssinian Slaves, boys and girls, in the town and neighbourhood. Reports vary as to numbers, but seem to agree to over 100 waiting to be taken overland to Roheita, south of Assab Bay, whence they are shipped in dhows for Hodeida, Jeddah, &c. The price of carrying them across is 5 dollars per head, and a deposit has to be made of sufficient money to cover the loss of the dhow if captured. The Slaves are brought by Dankali merchants from Shoa, and all, generally Christian Abyssinians, obtained in the villages of Shoa by purchase or by stealing. They march to the coast of Tajourra, some twenty-two days, and are there kept to be fattened up, when they march to Roheita, six days. The price at Tajourra is, for girls, 60 to 70 dollars, boys, 50 dollars. On arrival at Hodeida the price is, for girls, 120 to 130 dollars, boys, 70 to 80 dollars, so the profit is very large.

I am not aware of any steps taken by the French to stop this trade ; their flag flies at Tajourra, and it goes on apparently without any interference on their part. The Slaves are rarely carried in dhows from Tajourra itself, the overland route being safer.

COMMANDER GISSING TO REAR-ADMIRAL FREMANTLE.

"OSPREY," AT ADEN, *September, 18*, 1888.

SIR,—I have the honour to report that, in consequence of information obtained by me, and reported in my letter of proceedings, I left Perim on the night of the 4th September, and proceeded to cruise between Mokha Point and Ras Muteinah, on the morning of Sunday, the 16th, at daylight, being about seven miles from Mokha Point. I sighted three dhows standing to the northward, the wind being south-westerly. I took up a position about half-a-mile to leeward of them, and between them and the shore, when I fired several blank charges to bring them to. They immediately altered course in various directions, making for the shore. I then fired several shots.

across their bows, also hailing them to lower their sails. They paid no attention, but still endeavoured to get away. I then, feeling sure they must be Slavers, went to quarters, firing from the 7-pounder and 64-pounders at their masts. Several shots went through their sails, but none striking the masts or halyards, I saw that it was necessary to use the machine-guns, and ordered the Gardners in the top to open fire, a shot from one of which killed the captain of the largest dhow, when she came into the wind and lowered her sail. I then lowered a boat fully armed, and sent Mr. JOHN W. H. BUDGE, gunner, in her, to take charge of the capture. The second dhow shortly after lowered her sail, but the third had got some distance away. I gave chase to her, repeatedly sending shots through her sails, but they still continued their course, but the fire from the Gardners caused them also to give in, when I lowered a boat armed, Mr. JAMES KEAST, boatswain, in charge, and took the dhow in tow to rejoin the other two, now some three miles away. While I was doing this the second dhow rehoisted her sails and attempted to get away, but Mr. JOHN W. H. BUDGE, gunner, being in the first dhow, some 500 yards away, opened fire on her with his rifles, and they then lowered their sail and gave in. I then took all the crews, agents, and owners of the Slaves on board, making them prisoners, thirty-three in number, consisting of Arabs from Turkish ports of Red Sea, and Dankali merchants. I then removed all the Slaves on board the *Osprey*, 204 in number, took the three dhows in tow, and proceeded to Aden. Before proceeding I caused to be buried the captain of dhow who was killed; also, I regret to say, four Slaves who were killed in the dhows. This I feel to be a great blot on the proceedings; but still I feel assured that unless I had made use of the Gardner guns no capture would have been made. The big guns were never fired at the dhows, but only at their masts, and the crews, when brought on board, stated that they did not mind the big guns, but it was the bullets from the guns up the masts which made them lower their sails.

I arrived at Aden 5 p.m., of the 17th, handing over the prisoners to the police; the Slaves were landed at Aden on the morning of the 18th, and the trial is to take place to-morrow, 19th instant. During the capture the dhows showed no colours, nor were any found on board them afterwards.

As far as my information goes at present the owners of the dhows are Arabs trading in ports in the Red Sea; the port they took in the Slaves is Roheita, south of Assab; they were bound for Jeddah; the system is, the Slaves are either, as these were, brought direct from inland by people of the Dankali tribe to the coast in the neighbourhood of Roheita, or they are taken to places in the Gulf of Tajourra; in either case they are kept some time to recover the effect of their land journey, before being shipped in dhows and carried across to Hodeida or Jeddah, or landed in the neighbourhood of those places and marched to them by land; the dhows always start at night to make the opposite coast at daylight; they sometimes are shipped in the Gulf of Tajourra, and go the whole way by sea, but the usual custom is to march them across, the journey occupying six days; they are obtained from Abyssinians and the Galla tribe; the majority of the 204 Slaves were girls or very young boys; of the boys three were eunuchs; they were all well cared for, especially the girls, who sell from 200 to 300 dollars in Jeddah; out of the whole party quite half were Christians, the remainder Mussulmans.

I would venture to suggest that it would be a good thing for a cruiser to occasionally visit the vicinity of Jeddah and Hodeida, but to be careful not to let her intentions be known, as the Slavers have very accurate information of the movements of all cruisers; the real owners of these Slaves, that is, the people who provide the money to

buy them and convey them, are wealthy merchants living in the Red Sea ports; they pay five dollars for the conveyance of each Slave, and deposit the value of the dhow before starting.

The disposal of the Slaves in Aden is by distribution among the civil population, bonds being taken for their treatment; also some are given to the Missions.

I shall be in a position to give further information on this point later on, and will by next mail, I trust, report the condemnation of the dhows.

Zanzibar, Pemba, the Mozambique Channel, and Madagascar.

VICE-CONSUL KNOTT TO CONSUL HAGGARD.

MOJUNGA, *November 5, 1887.*

SIR,—I have the honour to inform you that I have been informed that rather less than two months ago a dhow laden with 160 Slaves, taken close to Mozambique, arrived at Maintirano, 150 miles south, followed at short intervals by three other dhows, carrying respectively 180, 102, and 140 Slaves.

One of these dhows was owned by a Sakalava, and the others by Arabs, all resident at Manitirano or neighbourhood.

These dhows run over to the African coast to fetch these Slaves, and for the future I am endeavouring to make arrangements so as to be posted when they leave and when they are expected back; but I have ascertained that if there are British men-of-war in the neighbourhood of Mozambique they enter into general trade on the African coast till they think the way is clear, so it is very difficult to know exactly when their return may be expected.

VICE-CONSUL KNOTT TO CONSUL HAGGARD.

MOJUNGA, *January 26, 1888.*

SIR,—I have the honour to inform you that the following is an abstract of a despatch sent by me to the Senior Naval Officer at Zanzibar, dated the 14th January, anent the Slave-trade:—

“That I am credibly informed that the dhow *Ushari Choli*, belonging to SAÏD ALI, living at Maroni, in the Great Comoro, and flying the Arab flag, is engaged in carrying Slaves between Kezungo and Maintirano, making two or three trips yearly. She put in here a few days ago, but although I had three witnesses, formerly sailors on board her, to prove what she is, I am powerless to act.

“At Maintirano there are some British Indians, who I hear are actively employed in the Slave-trade; they are MONZI, BUNYAN, and LADA, and his brother KOGAS; the former owns two dhows, which bring Slaves over from Kezungo, and the latter act as agents for selling Slaves inland.

“There are a quantity of Arabs from Muscat and neighbourhood who have obtained French flags for their dhows from the Vice-Resident here for no other purpose than to engage more freely in the Slave-trade, and one of them informed me lately that he did not know whether he was a French subject or not, but his dhow was certainly French.”

VICE-CONSUL KNOTT TO ACTING-CONSUL AITKEN.

MOJUNGA, *March 21, 1888.*

SIR,—I have the honour to inform you that the landing of Slaves at Maintirano and Fomborano lately has again been reported at this Vice-Consulate, one dhow

bringing to Maintirano 300, of which 200 were boys and girls of the age of ten to fourteen years, and 100 children of only three or four years of age. Small-pox has again broken out there, no doubt being brought by the Slaves. My informant, a Frenchman, who arrived from there to-day, informs me that during the short time he was at Maintirano he saw over 700 Slaves landed.

I have also to inform you that at the village of Andamoty, in Majamba Bay about two months ago sixty Slaves were exchanged there by a dhow for oxen, and the rest taken to Antonibi, Narendry Bay. The village is a Sakalava one; three Arabs from Mahili under French protection live there also. As the landing of these Slaves was known to the Hova Governor at Andranoboka, a village not far from Andamoty, I have written to the Governor here asking him what steps the Hova Government have taken in this case, but have received no satisfactory reply.

Also at Baly Bay one dhow has lately discharged a cargo of Slaves in exchange for oxen.

CONSUL O'NEILL TO THE MARQUIS OF SALISBURY.—(Received July 19.)

(Extract.)

MOZAMBIQUE, May 30, 1888.

I have the honour to say that with the opinion that the East African Slave-trade has received some considerable impulse, and has greatly increased and strengthened, I am compelled regretfully but entirely to concur. The evidence I have myself received from the interior is of a similar nature. Again, the Portuguese authorities do not deny or conceal it. On the contrary, many of them, with unusual frankness and candour, point it out.

I shall have no difficulty in showing your Lordship that testimony, independent and corroborative, to this increase of the Slave traffic, comes to us from three sources :—

1. From across the Mozambique Channel, or from one of the Slave markets, in that given by Vice-Consul Knott, and others.
2. From a portion of the coast whence Slaves are exported, in that given by the Portuguese authorities; and
3. From the sources of the trade, in that given by the numerous travellers, missionaries, and traders who pass over or reside about the Nyassa and Tanganyika waterways, which border the fields where Slaves are still hunted down and captured.

To the evidence already furnished your Lordship from Madagascar, I will first add that given by the Portuguese authorities themselves, which, for reasons readily conceivable, is not likely to err on the side of exaggeration or excess.

The Commandant of the lately established military post of Mji Mkwali, in his monthly report of the state of the district, writes under the heading of "Commerce": "The sole trade of this district, at the present, is in Slaves." (*Boletim Official*, 16th April, 1887).

His successor, Captain MIGUEL A. XAVIER, writing, the next month, says: "On the 4th February I was informed of the presence in the River Kinga, which separates this district from Saugage, of a dhow which had entered to run Slaves, and I at once wrote to the Governor at Angoche begging for assistance to capture her." He then speaks of Slaves with Slave-sticks on their necks being seen taken for sale, and continues: "Feeling certain that the dhow was in the Kinga River shipping Slaves, I sent a force on the night of the 23rd-24th, consisting of a sergeant, corporal, and seven soldiers, with eight natives armed, with orders for them to go to the mouth of

the river and prevent the sailing of the dhow, which would probably be attempted at the approaching high tides."

His efforts were unsuccessful, and Captain XAVIER describes at some length the attack made upon the force by the Slave dealers, by whom they were scattered and driven off, "six soldiers returning to their quarters on the 26th, two on the 27th, and the sergeant and natives finding their way to Saugage on the 27th, from which place they returned a week after. (*Boletim Official*, 14th May, 1887).

In the *Boletim Official*, of the 22nd October last, the Governor-General publishes a "Portaria," or Provincial Decree, creating a military post in the district of Buror, where caravans from Nyassa generally stop, and this high authority frankly admits the existence of Slave-trade in the following words :—

"In consequence of the absence of any Government authority in that district, the caravans arriving there from the interior barter not only the ivory they carry, but also children of both sexes, who are bought by certain traders in the town of Quilimane, and the majority of these abuses do not immediately reach the ears of the Government, which is unable, therefore, to punish and suppress them. It is imperative that this state of things should cease, for it is a disgrace to us, and it discredits us in the eyes of foreigners, chiefly English, who often make use of this route in going to and from the Mission stations of Mandala and Blantyre."

Further Correspondence respecting Germany and Zanzibar.

THIS most important and interesting continuation of the correspondence relating to East Africa, was presented to Parliament, in December, 1888, in the form of a Blue Book—AFRICA, No. 10.

There is much matter in these documents from which we should like to make copious extracts, but as they arrived only as we were going to press, we must wait until our next issue. There are very many letters from Colonel EUAN-SMITH, H.M. Consul-General at Zanzibar, which contain most interesting and important matter, and throw considerable light upon the difficulties that have arisen in Uganda owing to the hostile and unreasonable action of King M'WANGA, who appears to be in constant dread that the English are coming to "eat up" him and his kingdom. The extreme importance of restricting very considerably the importation of arms into Eastern Africa is urged by the Consul-General and the missionaries. This appears to be an *absolute necessity* if the Slave-trade is to be stopped.

PROPOSED CONFERENCE OF THE POWERS.

WE note with great satisfaction that Lord SALISBURY favourably entertains the proposal made to the Government by the ANTI-SLAVERY SOCIETY last summer, that a Conference of the Powers should be called to consider the best mode of dealing with the African Slave-trade. On September 17th

the Prime Minister wrote to Her Majesty's Ambassador in Belgium to express the hope

"That Belgium may be inclined to take the initiative in inviting those Powers to a Conference at Brussels to consider the best means for securing the gradual suppression of the Slave-trade on the continent of Africa, and the immediate closing of all the external markets which it still supplies. The Powers would be Great Britain, Germany, France, Portugal, Italy, Turkey, Egypt, and Spain, and possibly Morocco and Zanzibar might be invited."

On the 10th of October, the Prince DE CHIMAY wrote to Lord VIVIAN, accepting, on the part of Belgium, "the initiative in convoking a meeting of these Powers as soon as we are sure of their assent."

Unfortunately subsequent events induced Lord SALISBURY to write in the following terms to Lord VIVIAN, under date November 24th, 1888, and we can truly say that we heartily endorse the hope expressed in the concluding paragraph :—

"I have to request you to inform Prince DE CHIMAY that, in the opinion of Her Majesty's Government, the complications which have so suddenly arisen on the mainland coast of Zanzibar render the present moment inopportune for the convocation of a Conference with a view to the suppression of the Slave-trade. Her Majesty's Government trust that this step, from which so much good may result, is only postponed."

It is satisfactory to note that Pope LEO XIII. and Cardinal LAVIGERIE have been for some time advocating the convening of a Conference, without which it would be useless to expect that unanimity of action by all the Powers which is necessary to secure the suppression of that terrible scourge that is now desolating Africa.

SLAVERY IN SIAM.

THE emancipation of Slaves in Siam is found to involve some of the difficulties which have attended it elsewhere. The provisions for the liberation of Slaves by birth, which were passed early in the present king's reign, are now coming into force, to the inconvenience of the owners, and much pressure has been brought to bear upon His Majesty to modify the law. It has not, however, been successful, for the Slaves, when their right to freedom has been contested, have appealed to the courts against their masters, sometimes even when they have held very high rank indeed. The judges, supported by the king, have been firm, and, according to Mr. GOULD's report, much credit is due to His Majesty. The report adds, however, that much remains to be done to remove the reproach of Slavery from the kingdom, and among the measures which should be taken is a mitigation of the severity of the law of debt, without which the nominal abolition of Slavery will leave matters very much as they were. The most fruitful source of "Debt Slavery" is gambling, and Mr. GOULD suggests that the Anti-Slavery party would do more good by striking at this than by advocating more sensational, but less practical, schemes.

FOREIGN ANTI-SLAVERY SOCIETIES.

Anti-Slavery Society of France.

It will be remembered that Cardinal LAVIGERIE founded in Paris an Anti-Slavery Society, as he has also done in Brussels and Cologne, and intends to do in Spain, Portugal, and Italy. The following correspondence has taken place between the French and English Societies, and we trust that friendly relations between all Anti-Slavery bodies will be frequently interchanged.

To the President and Members of the ANTI-SLAVERY SOCIETY IN LONDON.

GENTLEMEN,—The Committee of the Anti-Slavery Society of France, at their first Meeting to-day, hasten to send you their fraternal greeting.

The first article of our rules directs our Committee to cultivate, with the Committees of Anti-Slavery Societies of other nations, friendly relations for mutual support, whenever the latter may be deemed necessary.

You have already rendered long and glorious services to the cause which we, in your footsteps, come to defend; and, however feeble may be our efforts, we place ourselves at your service, whenever our co-operation may be of use to you, either in France, or in Africa, for joint action.

We venture, likewise, to reckon upon your Christian sympathy, and it is in this sense, that we have the honour to subscribe ourselves, Gentlemen, your most humble, obedient, and devoted servants, and brothers,

KELLER, President, Député.

(Countersigned) CH. CARDINAL LAVIGERIE, President d'Honneur.
PARIS. (And a number of Members of Committee.)

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON,

20th November, 1888.

TO HIS EMINENCE CARDINAL LAVIGERIE, *President d'Honneur de la Société
Esclavagiste de France.*

MONSEIGNEUR,—I have the honour to acknowledge the friendly and sympathetic letter addressed to this Society, and signed by your Eminence from the Committee of the French Anti-Slavery Society. I was absent from England when the letter arrived, and during my absence I had the great pleasure of an interview with your Eminence in Paris, wherein we discussed *vivâ voce* the friendly greetings from your newly-formed Society. At the same time I asked your Eminence to bring the whole influence of your Committee to bear upon the French Government to induce them to admit the right of search of all dhows suspected of carrying Slaves under cover of the French flag.

Since that date I have had official information that the French flag, surreptitiously or feloniously obtained, has been often degraded by covering cargoes of Slaves on board of Arab dhows on the East Coast of Africa, and, in some cases, these Slaves have been landed under the guns of our ships of war—the possession of the French flag

enabling the Slaver (Négrier) to set at defiance all laws, human and divine. This sort of things surely ought not to exist, yet I am pained to see that Monsieur GOBLET yesterday defended it in the Chamber.

Our Society calls upon the sister Society, presided over by your Eminence, to use all possible means to induce the French Government to allow the inspection, by cruisers of other nations, of Arab dhows under the French flag. If these vessels are carrying on a legitimate trade no harm can be done. If they carry Slaves they are desecrating the flag of France, and ought to be punished.

I beg your Eminence to inform your Committee that this Society desires always to work in fullest harmony with the body over which your Eminence so worthily presides. The *Anti-Slavery Reporter*, which is published once in two months, will be forwarded to your Bureau, and I hope also that we may be favoured with exchange copies of the *Bulletin de la Société Anti-Esclavagiste de France*, and of *Missions d'Afrique*.

With the expression of our kindest regards and sincere respect, I have the honour to be, on behalf of the Committee, your Eminence's devoted servant,

CHAS. H. ALLEN, *Secretary*.

REPLY OF THE ANTI-SLAVERY SOCIETY OF PARIS.

PARIS, *November 28th*, 1888.

DEAR MR. SECRETARY,—First of all I must make my apologies for not having previously acknowledged the receipt of your letter of the 20th inst.

We share with you the most ardent and sincere hopes for the suppression of the Slave-trade on the coasts of Zanzibar and the Red Sea by all possible means. But we believe it is utterly impossible to obtain the consent of Parliamentary and of public opinion in France, to the right for English cruisers to search French boats sailing under the national flag. The concession of this right would, with reason, be taken to mean a confession of either powerlessness or of fraud. In any case the Anti-Slavery Society of France, for reasons which I have just stated, can neither take nor support such an initiative. All that it would be able to do would be to treat the question from the general point of view, of agitating for a rule common to all nations, by which they should be authorised to search any suspected ships under whatever flag they might be sailing. But would England accept it? There are political susceptibilities and also political interests which arise, entirely from the question of Slavery, which our regulations prohibit us from attacking.

We think, then, that it will be best for us to hold entirely aloof from these discussions, and to take our cue from the speeches of Lord SALISBURY and M. GOBLET. This is also the opinion of Cardinal LAVIGERIE.

Yours faithfully,

A. BRINCAT.

To Mr. C. H. ALLEN,

Secretary of the ANTI-SLAVERY SOCIETY,

55, New Broad Street.

The Belgian Anti-Slavery Society.

THIS Society, founded a few months ago by Cardinal LAVIGERIE, and endowed by his Eminence with the magnificent donation of fifty-thousand francs, has already given signs of a healthy activity. Its monthly periodical, entitled "*Le Mouvement Anti-Esclavagiste*," made its first appearance on the 15th December, in the form of a beautifully printed *édition de luxe*. It contains forty pages and two maps, and a portrait of his Eminence, Cardinal LAVIGERIE. The articles are full of interesting information, contributed by well-known writers, and amongst them is one written by the Secretary of the London Society, at the request of the Editor. This article which contains a slight sketch of the ANTI-SLAVERY Movement in England, is printed below. We wish a very prosperous career to this newly formed Belgian Society, with whose objects we shall always be glad to co-operate.

WHAT ENGLAND HAS DONE.

(By Chas. H. Allen.)

IN writing a short article for the first number of *Le Mouvement Anti-Esclavagiste*, of Belgium, I must commence by congratulating the officers and members of the Society, so recently founded by His Eminence Cardinal LAVIGERIE, upon their having joined the forces which that eminent African prelate has set in movement against the abominations of the African Slave-trade.

A general consensus of all the Christian nations of the world ought to be directed to the storming of the hitherto impenetrable stronghold of Mussulman Slavery, for until Slavery itself is uprooted it will be impossible to put an end to the Slave-trade.

There is one great law of political economy—viz., *that where there is a demand there will be a supply*. This has held good as regards the smuggling of contraband articles of trade, and there can be no exception when a traffic in human chattels is found to be profitable. Therefore all Anti-Slavery Societies must band together to demand from the Governments of all Slave-trading nations the *abolition of the status of Slavery*. For this cause the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY holds out the hand of fellowship to its *confrères* in Belgium, and heartily wishes it godspeed.

It may be interesting here to give a short sketch of the great movement which agitated England for so many years, and, after incredible difficulties, resulted in a triumphant issue; firstly—in the abolition of the *Slave-trade*, in 1807, and afterwards of *Slavery* itself, in all British possessions. In this sketch, honour must be given to the men who first undertook this apparently quixotic crusade. GRANVILLE SHARP may be termed the father of abolitionists in England, he having set the ball rolling by obtaining, in the Courts of Law, a decision, that if a Slave once touched English soil, he became free and could not be carried back into Slavery against his will. This happened in 1772.

In 1785, a further step was taken. The annual subject for the prize essay in Latin to be competed for by the graduates of the University of Cambridge, was proposed by the Vice-Chancellor, DR. PECKARD, in the following terms:—*Anne liceat invitos in servitutem dare?* The prize for this essay was won by THOMAS CLARKSON, a name imperishable in the annals of abolition. The young essayist was so impressed by the terrible nature of the facts which he had gathered together in the compilation

of his essay, that he resolved to devote his life thenceforward to the Anti-Slavery cause. It is needless to dwell here upon the career of that eminent man; the limitations of space in your Journal will only permit me to refer your readers to the *History of the Abolition of the African Slave-Trade*, written by CLARKSON himself.

Exactly one hundred years ago, in 1788, WILLIAM WILBERFORCE, the famous Parliamentary champion of the abolition of the Slave-trade, whilst in company with WILLIAM PITT, the Prime Minister of England, was sitting under a now historic oak tree, on one of the hills of Kent, when he resolved to give notice, on a fit occasion, in the House of Commons, of his intention to bring forward the subject of the Slave-trade. Faithful to this resolution, WILBERFORCE was successful in bringing about the passage of a measure, in 1807, *for the Abolition of the British Slave-Trade*.

This example of England was gradually followed by all the nations of Europe whose subjects had engaged in this traffic; but it must be remembered that the passing of these Acts, which rendered the trade illegal, did not prevent a considerable amount of surreptitious traffic in human flesh, very much in the same manner as it is now carried on by Arabs on the East Coast of Africa.

The Abolition of Slavery itself did not follow until many years after the trade was declared unlawful, nor until a small army of Abolitionists had devoted their strength and influence to the carrying out of this great work. Amongst those must be noted the names of LORD BROUGHAM, SIR FOWELL BUXTON, WILLIAM ALLEN, DR. LUSHINGTON, JOSEPH STURGE, MACAULAY (father of the historian), JOSEPH COOPER, and his brother EMANUEL, SIR GEORGE STEPHEN, and many others.

Although the Act for Abolition was passed in 1833, full and complete emancipation in the West Indies did not take place until 1838, and this was followed in a few years by total emancipation in all British possessions.

As may naturally be supposed, the isolated efforts of individuals could not possibly contend with the enormous opposition of the vested interests which they attacked. Consequently, various associations of earnest men banded themselves together in the single-minded endeavour to assist the abolitionist leaders in their great work. These societies, of which a great number were formed in all parts of the United Kingdom, never laid down their arms until Slavery was abolished throughout British territory. When this was achieved, they handed over the continuation of the work, in foreign countries, to the present Society, in 1839, which then assumed the name of BRITISH AND FOREIGN, and which, now for nearly fifty years, has been located in London. Only a few months ago, this Society had the honour of receiving at one of its great Metropolitan Meetings, the eminent orator, CARDINAL LAVIGERIE.

People may naturally ask what has this Society achieved, and by what means does it work? By its *Constitution*, framed at the period of its inception, it was laid down:—"That so long as Slavery exists, there is no reasonable prospect of the annihilation of the Slave-trade, and of extinguishing the sale and barter of human beings; that the extinction of Slavery and the Slave-trade will be attained most effectually by the employment of those means which are of a *moral, religious, and pacific character*; and that no measures be resorted to by this Society, in the prosecution of these objects, but such as are in entire accordance with these principles."

To this policy the Society has rigidly adhered.

Numbering as it does amongst its members men of the highest influence, and having amongst its correspondents many of the most renowned African travellers and abolitionists, in both the new and the old world, it has obtained an influence amongst the politicians of all parties who, from time to time, rule the Councils of Great Britain.

Through the press and through its own journal it disseminates all over the world information respecting the Slave-trade, which otherwise would never see the light. By its silent but continual action, it has hastened the extinction of that large surreptitious Slave-trade which, not more than thirty years ago, is believed to have conveyed across the Atlantic at least 100,000 Slaves annually. This illegal traffic having to be carried on in the face of watchful cruisers, produced an amount of suffering to the Slaves confined between decks, that made the term "Middle Passage," synonymous with the most hardened cruelty.

After long and unwearied agitation against Slavery in North and South America, Cuba, and other foreign Colonies, during which the Society was engaged in close correspondence with many well-known abolitionists in America, Brazil, Spain, and other countries, it has had the gratification of seeing the total extinction of Slavery in Christian lands.

Its attention must now be turned with undiminished vigour to what may be called, in contra-distinction, the Abolition of Eastern Slavery.

In China alone, it is computed on official authority that there are at least *fifty million Slaves*. It is well-known that a system of pawn Slavery exists in many Asiatic countries, to an extent that is positively appalling. Slavery has ever been a characteristic of Mussulman rule. The harem system, which is not disallowed by their religion, not only involves the sacrifice of immense numbers of women and girls, but it produces the hateful accompaniment of mutilated harem guardians! The Society has information from many of its most trusted correspondents that depôts exist in the Soudan and Central Africa, and in places on the Arabian coast, as well as in Morocco and other parts of Africa, where young Slave boys are made into eunuchs, in so indescribably brutal a manner, that at least nine-tenths of them succumb to the tortures they undergo, and which can here only be hinted at. I have often heard GENERAL GORDON say, and it has been confirmed by many well-known authorities, that so long as Mohammedan ladies are to be seen in the streets of their cities publicly attended by Eunuchs, so long will this detestable traffic be carried on, for no human eye can search out all the hidden dens of iniquity in the "*dark Continent*." Therefore, one of the great objects for which all Anti-Slavery Societies should combine, should be to make the harem system of Slavery repugnant to the best feelings of all true Mohammedans. Then only may we expect to receive their assistance in putting a stop to the iniquities of the Slave-trade.

Anti-Slavery Movement in Germany.

A LARGE and important meeting was held at Cologne, on October 27th, which the ANTI-SLAVERY SOCIETY of London was invited to attend. The shortness of the notice rendered this impossible, but the Secretary addressed a letter which was read at the meeting. We annex copy of the Invitation and Reply, and we also reprint the speech of Lieutenant WISSMANN made at the meeting, regretting that we have no room for a further report of the important proceedings.

(TRANSLATION.)

GODESBERG, 21st October, 1888.

To the Secretary of the ANTI-SLAVERY SOCIETY, LONDON.

MUCH ESTEEMED SIR,—My attention has been, for several weeks past, fully directed to the complications in Africa, and I am convinced that now, if ever, the time has

arrived, to strike at the roots of the evils (horrors) of Slavery there. Since the failure of STANLEY's expedition the Congo State has been abandoned to the mercy of the Arab chief TIPPO TIB. Arab chieftains have attacked the English Stations on the great East African Lakes, and have rendered their position most perilous. The East African Coast, under British and German protectorate, is the scene of disorder and bloodshed. If the Congo State, if England, if Germany, wish to carry on their task of civilisation in Africa, they must unite in opposing Arab influence, and by overthrowing it, give the death-blow to Slave-raids and the Slave-trade.

At a General Conference of the Evangelical Alliance, which was held in Berlin, during the last days of September, I presented a motion, in this sense, to the effect that the Delegates then present should invite their superiors to give a hearty support to the newly started Anti-Slavery movement. This motion was unanimously agreed to by the Delegates of the different countries. As the agitation in this direction must be international, it must also be of an inter-confidential character.

The noble efforts of Cardinal LAVIGERIE have found a lively echo in Germany. In view of all these considerations, I have succeeded, within the last few days, in forming a Committee of Protestants and Catholics, and prominent members of all political parties in Western Germany. This Committee has determined to hold a meeting in the Great Hall of Gürzenich, in Cologne, on Saturday, 27th October, which meeting will be attended, in all probability, by thousands. You will find the particulars in the printed inclosure.

In the name of the Committee, I now respectfully request your Society to send some Delegates to represent you at said meeting. I beg you to send me a telegram to inform me whether your Society will be represented at said meeting. It would be naturally desirable, that at least one of the Delegates, whom I hope you will send, should be able to speak German.

The Delegates will kindly announce their arrival on Saturday, the 27th, at the house of Privy Counsellor of Commerce, EUGEN LANGEN, at Cologne, where they will also meet the undersigned.

As I understand, the German Government intends to render vigorous assistance in the struggle against the Arab Slave-hunters; but it is thoroughly desired that England, and the KING OF THE BELGIANS, everyone laying aside all petty jealousies, should not remain behind in this great deed of Christian humanity.

Invoking GOD's blessing upon the meritorious and long-established labours of your Society, I remain,

Yours, with sincere respect,

(Signed)

(DR. THEOL., D.D.) FABRI.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,

55, NEW BROAD STREET, LONDON, E.C.

TO THE HONOURABLE

23rd October, 1888.

THE DOCTOR OF THEOLOGY FABRI.

DEAR SIR,—Permit me to write to you in my own language in reply to your kind letter of the 21st inst., which I received yesterday. I feel myself honoured—as representative of the ANTI-SLAVERY SOCIETY—by the invitation so heartily given, to attend your great meeting on Saturday next, in the fine old City of Köln, and I much regret my inability to be present on that interesting occasion. The members of my Committee are scattered over various parts of England, and there is no possibility of my laying your letter before them in time for any of them to undertake so long a journey at so

short a notice. My duties here, which are just now specially urgent, owing to the early meeting of the English Parliament, prevent me from leaving London at present, and I must ask you kindly to bring my apologies and regrets before your honourable colleagues.

It is well-known in Germany that the ANTI-SLAVERY SOCIETY of London has ever been ready to aid those of all nationalities who are working for the freedom of the Slaves; and this readiness was shown in a recent instance by the manner in which it welcomed H. E. Cardinal LAVIGERIE, and arranged for a large public meeting in which he might state his views to the people of England. His Eminence is, however, well aware that the ANTI-SLAVERY SOCIETY can only work upon the basis of its own Constitution, which is of a purely pacific character. I enclose a copy of our Constitution, where you will see, in Clause III., the rules which prevent our urging the employment of physical force. Moreover, during an experience of more than 50 years the Society has found that moral forces, such as public opinion acting on Governments—the spread of civilizing influences, and the opening up of legitimate commerce—are more powerful weapons than are to be found in the equipment of private quasi-military expeditions. These usually come to an untimely end, either from the deadly nature of the climate, or from the lack of sufficient support.

The Society takes the greatest interest in the opening of Central Africa to civilizing commerce, and will support with all its influence the efforts of the great English and German Companies which have lately received their charters to trade in Africa.

I beg to call your attention to the enclosed letter, addressed to Lord SALISBURY, by their Society, a few days ago, and to a Resolution passed at our Great Meeting in July last, calling upon Her Majesty's Government to take steps for calling a Conference of the Powers of Europe, to consider how best to suppress the Slave-trade; and I would urge upon yourself and co-workers, the importance of this latter subject being strongly supported in your meeting on Saturday. Let the Powers unite, and much may be done and that speedily. The relief of EMIN PASHA is a matter of the greatest interest to this Society, as may be seen by the Resolution (enclosure No. 3) passed by my Committee in June, 1887, when the duty of supporting and aiding him was pressed upon Her Majesty's Government.

Thanking you once more for your courteous invitation, and wishing you all success in your generous movement,

I have the honour to be,

Yours faithfully,

CHARLES H. ALLEN, *Secretary*.

SPEECH OF FIRST LIEUTENANT WISSMANN.

THE committee of this meeting has requested me, instead of going into the Arab question, as I had intended, to give you some of my experiences relating to that question, during my travels in Africa. But, before doing so, permit me to express my opinion upon some points contained in the invitation to this meeting, as it has been published in the newspapers. There are four points I wish to speak about. Firstly, I see no grounds for considering that STANLEY's relief expedition to EMIN PASHA is shattered, inasmuch as the Pasha does not wish to be relieved. The hope, on the part of EMIN PASHA, of obtaining assistance by a supply of arms and ammunition is certainly frustrated. Secondly, I consider that TIPPO TIB's position in East Africa is greatly overrated. He is only one of many, certainly of the most powerful Arabs, but

happily he is not to be compared to the MAHDI of the Soudan, or his followers. Among the Arabs in East Africa who are giving us trouble there is no acknowledged head, and the whole movement, although serious and creating great anxiety, is small in comparison with that in the Soudan. I most decidedly think that it is not correct to attribute so much to Mohammedan fanaticism. The uprising of the Arabs against the Europeans is much rather a struggle for existence, for the Slave-trader sees himself menaced by the competition of the white man, who he knows will not tolerate such a trade. The third point is, that favourable advices concerning TIPP TIBO have been lately received. I, for my part, consider such favourable advices as a mere flash in the pan, and I believe that, not now, but later on, the Arab question will become one of life or death for the Congo State. Fortunately for us, the disturbances in South and East Africa are not, in my opinion, united and premeditated, but that they are not so is of incalculable importance to EMIN PASHA's expedition, for its maintenance is the foundation of the wall which still separates the Arabs of the Soudan from the Arabs of the South. If the latter could only obtain their ammunition from the Northern Arabs, the movement would increase so much in strength that it would probably cost us a hundredfold more sacrifices to overcome it. I heartily concur in the recognition which is due to Cardinal LAVIGERIE for his noble efforts in favour of this cause. I likewise entirely acquiesce in the opinion that the joint action of the interested Powers will afford the best security for the future.

When I returned from Africa, some time ago, I foresaw the question that has now arisen. I had the opportunity, unfortunately, to observe how low the credit of Europeans had sunk there, and how the Arabs had learnt to perceive how they, the oppressors and despoilers of the natives, would be obliged to struggle with the Europeans for their existence. I had also had occasion, in countries which I had already become acquainted with years before, to see in what way the Arabs open up new districts; and if you will follow me, I will give you an example, which will show you their mode of procedure, and the results of it.

The Arabs press forward to the districts where ivory is abundant. If we will now turn towards the principal haunts of the Arabs, I must ask you to accompany me to the interior of Central Africa. We start from the West, and arrive in the vicinity of natives who, still unacquainted with the products of Europe, exhibit extraordinary development, and are, as yet, fresh and undisturbed by the influences of East or West. We must cross the Sankuru, a river which was discovered by POGGE and me. We descend the slopes of a plateau, and find before us a region which looks like a vast savannah, but intersected by numerous streams, whose banks are covered with a luxuriant vegetation. The grassy ridges extend far away, and on the highest points we descry, stretching out like gigantic snakes, dark forests of palm trees, under whose shade a portion of the Bene Ki have settled, and have built their villages, or rather their towns. The large trunks of the palm trees show those acquainted with Africa that the inhabitants have been settled here for many years, and that they have been free from war or pillage. We reach the first village, the grateful shade of whose palm trees greets us invitingly. It belongs to the tribe of Bagna Pesihi. The time is January, 1882. We leave it early in the morning, I in the van, followed by our caravan, consisting of two hundred souls, among them sixty women and children, and only sixty waggons laden with goods. POGGE, being the eldest, brings up the rear, for to protect the rear is the most important post. We are now marching under the shade of the palms. Right and left of us are well-kept clearings, each with its three or four clean-looking and well-built houses. The spaces adjoining the isolated farms

are occupied by well-kept gardens, in which tobacco, pine apples, pumpkins, and many kinds of vegetables are grown; and at the back there are groves of bananas and plantains. Behind these are the fields, which run down in small streaks, lengthways from the cottages, to the depths of the forest. These fields, in which maize, leguminous plants, and sweet potatoes are raised in large quantities, are separated from each other by paths, which lead, like the teeth of a comb, from the back slopes of the ridge down to the streams, and are used to fetch water.

It is a day of extraordinary import for the natives. Two white men, with long straight hair, have made their appearance. They are clad in a mass of stuff, and ride on a bullock. Neat cattle are not known in that region. These men come from the side where the sun sets, from which as yet no stranger has reached them, although from the East this has frequently happened. They are Bena Kalunga, sons of the Spirit which rises from the water; and, what is most remarkable, they must be good men, in spite of the weapons they carry, for they pay for what they require and purchase, and they neither rob nor plunder. (This repute had preceded us; it was known to them, and a reception was accorded us, which showed how these people can be dealt with when they have not been previously tampered with).

Everyone stands in front of his dwelling to watch and gaze at the new comers. The men armed to the teeth, the women grouped anxiously around them, full of astonishment, their hands placed upon their open mouths; the children staring through the chinks of the doors at the strange beings. Thus we go on from 4 to 11 a.m., stared at incessantly by thousands upon thousands of the people. As I turn round and see, with great apprehension, our small caravan disappearing in this multitude, I decide to call out repeatedly to the natives: "Uta pasch, ka wita"; that is: "Lay down your arms, we do not wish for war"; and in this manner we managed to allay the last vestige of mistrust. At 11 a.m. we left this town, and marched in an easterly direction, the town itself extending at least a kilometre farther to the south-east. We pitched our camp in the neighbourhood, but it was soon so crammed with between 4,000 to 5,000 persons, that it was impossible for us to hold intercourse with our own people. For a yard of calico they brought us enormous quantities of food. The next morning we continued our journey, accompanied by hundreds of our new friends, who accompanied us a considerable way, singing and rejoicing; and on parting we distributed some presents among them.

Now let us make an interval of four years.

Accompany me again to the same region in the interior of Central Africa. I attempted to cross it further to the northward, in order to take the shortest way to the station Nyangwe, which I had founded. How astonished we were to find the magnificent primeval forests so thinly peopled, and to meet only a few sad remnants of their former inhabitants. Hunger and other difficulties compelled me to go South, in order to indemnify my followers for the sufferings and hardships of our last march.

We again reach the heights which form the north-west boundary of the country of the Beneki, and we joyfully salute the ancient groves of palm trees where our old friends dwelt. As we approached the villages we wondered that no one came out to receive us with rejoicings, that no merry laughter greeted our ears. We entered the deep shade of the mighty palms, and to the right and left were the clearings where the farms of our friends had stood. Tall grass had overgrown all that formerly gladdened us. The crops were destroyed, and everything was laid waste!

As was related to us, by some of the fugitives, people with long white shirts, and wearing cloth round their heads, had been there with their chief, who was called TUPA

TUPA MUTSHIPULA, or TIPPU TIB. He at first came to trade, then he had stolen and carried away the women. Those who had opposed him had been cut down or shot, and the greater part of the natives had fled to the ravines and forests. The Arabs had remained in the place, in force, as long as there was any chance of hunting and finally capturing the fugitives in the woods. What they could not utilise they had destroyed or set fire to—in a word, everything had been laid waste. Then they had passed on. The fugitives had returned to their former homes, and had endeavoured to cultivate and renew their fields, and rebuild what was possible. After three months, TIPPU TIB's hordes had again appeared, and the same scenes had been re-enacted, and again, for a third time, three months later. Famine and the greatest misery had been thereby produced throughout all the country of the Beneki. In Africa, the results of famine are found mostly in the shape of frightful epidemics, especially small-pox. I was told that a few of the fugitives had escaped to the West, but only an imperceptibly small number in comparison with those thousands, I may almost say millions, that I had found there on my first visit.

You can well imagine the indignation and sorrow we felt, on witnessing with our own eyes these sad consequences of Arab atrocity. We proceeded on our way, finding day after day, in every village, the same melancholy spectacle. On reaching the river Lukasi, we found there a large camp of the robbers who had devastated everything previous to our arrival. I meditated awhile whether it would be possible for me to punish them for their misdeeds, and I must confess that it was most mortifying that, owing to the enfeebled state of my caravan, I could do nothing. In fact, I had to abandon all idea of it, the more so, as I found myself obliged to keep on good terms with the robbers, so as not to sacrifice my poor followers, who, besides being half-starved, were suffering from frightful illnesses. What I then went through I shall never forget, and I hope that my nine years' experience of Africa may be utilised to further our efforts in putting a stop to such iniquities as those I have just pictured to you.

THE following address was forwarded to H. E. CARDINAL LAVIGERIE by the Meeting, through the Official Members of the Committee.

ADDRESS TO CARDINAL LAVIGERIE.

COLOGNE, 27th October, 1888.

By order of a Meeting held at the Gürzenich Hall, at Cologne, composed of men of all shades of political and religious opinions, the undersigned Committee has the honour of expressing to your Eminence its very great gratitude for your noble efforts regarding the suppression of the hunting and traffic in Slaves. In hastening to communicate to your Eminence the resolutions passed by the Meeting, we pray that the blessing of the Almighty may attend the splendid movement which you have inaugurated.

JULES BACHEM, Advocate; Doctor BERLAGE, Provost of the Cathedral; Doctor HEUSER, Canon of the Cathedral; — HAM, Advocate of the Supreme Court; Doctor CARVAUX, Chief Editor; Doctor SCHMITZ, Chief Editor; AR VON RATH; — FABRI, Doctor of Divinity; Doctor ETRUCKMEIN, President of the Supreme Court.

CARDINAL LAVIGERIE'S REPLY.

GENTLEMEN,—I thank you for the letter which you have addressed to me in the name of the Anti-Slavery Meeting, at Cologne. I rejoice to see how Germany, in

common with other Christian nations, takes up this great question of humanity and justice, and it has afforded me pleasure to remit to your Committee a portion of the truly regal offering of our HOLY FATHER, POPE LEO XIII.

African Slavery (its extent and its daily increasing cruelties considered) is truly one of the most hideous plagues which have ever afflicted mankind. It not only desolates the regions of Eastern Africa, regarding which the speakers at your Meeting have entertained you, but it devastates countries far more extensive, particularly the immense territory comprised between the Egypt of the MAHDI and all the ancient barbarian provinces bordering on Tunis and Algeria, as far as Morocco and the frontiers of Senegal.

The rules of our Anti-Slavery Societies indicate several of the measures necessary for the suppression of such a state of affairs, but the most urgent of all is undeniably that of inducing, by concerted action, the Moslem rulers to prohibit the traffic in Slaves, even secretly, as in Turkey, or publicly, as in Morocco and the Soudan. As long as a market is to be found in Moslem countries for such a large number of unfortunate negroes at the high prices of to-day, varying from 750 to 1,500 francs per head, according to distance, the cupidity of the traders will find means to surmount every obstacle, and to continue the infamous traffic in human beings. The only change will consist in the greater cunning and the more horrible procedure of the Slave-traders, and the more cruel sufferings of the Slaves.

In Slavery, man is only considered as a chattel, and it is a well-known and infallible economical law, that merchandise is always forthcoming when there is a demand for it. If, therefore, negroes are wanted from Africa, then Africa will continue to furnish them, and it will require many centuries, and vast rivers of blood, to suppress Slave hunting in that immense continent. No nation will, of itself, suffice to prevent it by force, even in the regions under its own immediate control. If you suppress it in one part it will revive in another. If, on the contrary, the Moslem peoples discontinue to purchase negroes, the interior traffic will cease of itself, under the local efforts of the Powers, assisted by the Anti-Slavery Societies.

I am at this moment preparing a special work on this question, the importance of which is absolutely urgent.

To overcome, therefore, the open or the covert resistance of the Moslem Governments, it is indispensably necessary that all the Powers now interested in the civilisation of the different regions in Africa, that is to say, Belgium, England, France, Germany, Italy, Portugal, and Spain, should join together for one common action. If divisions prevail among them, nothing of a complete and satisfactory nature will be arrived at, and all the sacrifices made, either for the expedition of volunteers, or for national subscriptions, will prove ineffectual. I insist, therefore, upon the union of all the Christian nations now represented in Africa, and the more so, as the necessity for such harmony does not appear to me to have been sufficiently demonstrated at your Meeting.

You will not be astonished that a Bishop should pray for this necessary union, and that he should add the desire to see in an act performed in common, in the interests of humanity and justice, the forerunner of a peace which all nations equally need and desire.

With the renewed expression of my respectful regards, and of my devotion to this great cause,

I remain, Gentlemen, &c.,

CH. CARDINAL LAVIGERIE.

Commander Cameron and the Anti-Slavery Society.

COMMANDER CAMERON has been lately engaged in holding large meetings in the Provinces in furtherance of the plan proposed by him at Eastbourne, by which he hoped to be able to lead an expedition into Central Africa for the suppression of the Slave-trade. In the report of the Liverpool Meeting the Chairman was made to say that his appearance on the platform was to show his appreciation of the work of the ANTI-SLAVERY SOCIETY. There being no means of knowing whether this report was correct or not, as the ANTI-SLAVERY SOCIETY received no notice of the Meeting, and could not be represented, it was thought right to send a letter to the leading Liverpool papers, showing that the scheme advocated by the Lecturer was not one that the Society could support. The Secretary also forwarded the following letter to *The Times* and *Daily News*.

To the Editor of THE TIMES.

SIR,—As there appears to be some idea that the lectures now being delivered in the Provinces by Commander CAMERON, are in some way in connection with this Society, I am requested to ask for space in the columns of *The Times* to state that the ANTI-SLAVERY SOCIETY is in no way, pecuniarily or otherwise, concerned in the lecture campaign of that distinguished explorer, which, as far as I am aware, was commenced entirely on his own responsibility. As his plan is in direct opposition to the pacific policy carried on by the ANTI-SLAVERY SOCIETY for 50 years—certainly not without some considerable success—it may be readily understood that this Society could not be connected with the plans advocated by Mr. CAMERON.

I am, Sir, yours faithfully,

CHAS. H. ALLEN, *Secretary.*

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY,
55, New Broad Street, *December 13th.*

To this letter Commander CAMERON published the following reply:—

To the Editor of THE TIMES.

SIR,—I regret—exceedingly regret—that the Secretary of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, has addressed a letter to you in which he repeats, though in a more carefully veiled form, the insinuation which he made in the Liverpool Press on Thursday last—that I am posing as an agent of the Society of which he is Secretary, in order to raise money.

On the appearance of his letter in the Liverpool papers the honorary secretary of my committee there addressed a letter to him telling him how unfounded the charge was. I should feel inclined, if it were not that it would take up too much of your space, to ask you to permit the correspondence between us to appear in your columns. It would plainly show with how much temper and courtesy I have acted, and how utterly unfounded and baseless this insinuation of his is.

I am endeavouring to enlist sympathy on behalf of the dwindling races of Central

Africa, and by all legal means to assuage their sufferings. The BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY is, by its constitution, I am informed, restricted to the employment of moral force only. How ineffectual for the prevention of Slave raids, moral force alone is, I leave to those of your readers who have followed recent events in Central Africa to decide.

I was recently, in company with Cardinal LAVIGERIE, elected a Corresponding Member of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY. This unsolicited and unsought-for honour does not, I conceive, restrict me to advocating the means—viz., moral force—regarded as proper by the purists who advise the Secretary of that Society to write to you.

Cardinal LAVIGERIE plainly recommends the use of physical force, and in this recommendation was strenuously supported at Prince's Hall by Members of the Council of the Society.

That those who consider themselves unjustified in using other than moral force should assist the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY in the work it aims at I consider right, and I trust that they will largely augment the funds at its disposal; but I do object to the Secretary or any members of the Society endeavouring to hinder the work in which, if it be necessary, I am ready to risk my life.

I am, Sir, your obedient servant,

V. LOVETT CAMERON, C.B., D.C.L., Commander R.N.

Kwinhata, Epsom Road, Croydon, *December 17.*

Mr. CAMERON appears to have formed a very large Committee, in Liverpool, of more than sixty influential names, including the BISHOP OF LIVERPOOL, Archdeacon LEFROY, many clergymen, members of Parliament, and others.

Mr. THOMAS BARKER, Honorary Secretary of the Committee, wrote to say that the Mayor who presided at Commander CAMERON's Meeting in St. George's Hall, did not make use of the words "ANTI-SLAVERY SOCIETY," as stated in the newspapers, but was alluding to the Committee just formed. However this may be, it is quite certain that the statement contained in Mr. CAMERON's letter to *The Times*, in which he clearly intimates his adoption of the plan of physical force, justifies the action taken by the Society in repudiating any connection with the crusade started by him.

Mr. CAMERON appears to make Cardinal LAVIGERIE act as sponsor for his scheme of employing physical force against the Slave-traders. Whatever his EMINENCE may have said at the great meetings which have been addressed by him, it would appear that he now confines himself mainly to an expedition to start from Belgium, under the control of the Congo Free State, and that no Englishman would be allowed to join such expedition. His EMINENCE is well aware that no armed expedition from England could enter Africa, except under the sanction of the British Government, and carrying the British flag. This, of course, no English Government would think of sanctioning. In an interview with Cardinal LAVIGERIE in Paris last September, his EMINENCE distinctly informed the Secretary of the ANTI-SLAVERY SOCIETY that he by no means advocated a war with the Arabs, and

from what he said it was easy to see that he had pretty much given up the idea of any good being done by quasi-military expeditions. We are glad to observe that Cardinal LAVIGERIE is now advocating the calling of a Conference of the Powers, in accordance with the Resolution passed at the Meeting of the ANTI-SLAVERY SOCIETY in July last, and supported by Earl GRANVILLE.

It should never be forgotten that the ANTI-SLAVERY SOCIETY, when it took up the work of former societies, in 1839, and assumed the comprehensive name of BRITISH AND FOREIGN, undertook to deal with the question of Slavery all over the world. The one main principle upon which it has always acted, and still acts, is that no amount of force will ever put a stop to the Slave-trade until Slavery itself is abolished. Therein lies the difference between the work of the large Liverpool Committee formed by Mr. CAMERON, and that of the Society. The former seeks to establish a chain of what he calls Anti-Slavery stations and patrols, on Lakes Nyassa and Tanganyika, which, if successful, would, in the opinion of all competent judges, simply divert the Slave traffic from one part of the continent to another; for in the words of one of our best informed correspondents, "*Africa is too large a country for Europeans to play hide-and-seek in with natives.*"

The ANTI-SLAVERY SOCIETY, on the other hand, seeks to influence all Governments, Christian and Mohammedan, through the force of public opinion, so as to render the legal status of Slavery a thing abhorrent in the eyes of all civilised men.

NOTE.—Commander CAMERON, in his evidence before the Royal Commission, 2nd May, 1876, admitted, in answers to questions 1592-4, that the blocking up of a Slave route would lead to the opening up of others. General GORDON told us exactly the same with regard to the Soudan Slave-trade.

Parliamentary.

OWING to the great pressure of public business in the House of Commons the ANTI-SLAVERY SOCIETY has been unable to obtain a day for the discussion of the Motion for an humble Address to HER MAJESTY praying that she might graciously enter into negotiations for the summoning of a Conference of the Great Powers to consider the best means of dealing with the question of the Slave-trade, which, at the request of the Society, Mr. SYDNEY BUXTON had placed upon the Notice Paper. The same reason also prevented Mr. ALFRED E. PEASE from bringing forward the question of the giving up of fugitive Slaves by naval officers.

Mr. SYDNEY BUXTON, however, was able, on the Civil Service Estimates, and again on the Appropriation Bill, to make a few observations on the questions with which he had proposed to deal had his Motion come on. These are appended below, together with a question kindly asked by the same gentleman, through Mr. ROWNTREE, for the ANTI-SLAVERY SOCIETY, with

regard to reported Slave-trading on the Gold Coast, in which the colonial authorities were implicated. We await further information on this matter, for if the report be confirmed by the inquiry which BARON DE WORMS has promised, a most disgraceful case of injustice has occurred, and ought to be punished.

On second reading of the Appropriation Bill, on Friday, December 21st, Mr. SYDNEY BUXTON said that before the House separated he thought the Government ought to give the country some more information in regard to the Anglo-German agreement relating to the Slave-trade on the East Coast of Africa (hear). They wanted to know what position the Government would take up in regard to any operations on the mainland. Already, as they knew, the Germans were, in connection with the blockade, conducting offensive operations on the mainland; and the country wanted to be absolutely certain that, as far as the English Government were concerned, their action would be distinctly confined to naval operations (hear, hear).

What they chiefly wanted to know was, however, the position in which the question now stood with regard to searching Slave dhows running under the French flag. It seemed to him that the Government were somewhat too sanguine in this matter, and he feared that great difficulty might arise unless the position were made very much clearer. It was notorious, that up till now the effectiveness of our anti-Slave-trade action had been very seriously undermined by the facility with which the Slave dhows obtained the right to fly the French flag, and thus defy the English cruisers.

As far as he could gather from the papers presented to them, and the official utterances, the French Government had, in this matter, gone but a very small distance out of their way to meet them (hear). M. GOBLET had stated that he would respect the blockade, and would admit the right of the blockading force to search ships under whatever flag they sailed. But this was no concession, it was nothing more nor less than the present state of international law. The real difficulty was to make the blockade so effectual as to give us and the Germans the right to search French dhows. Moreover, the question of right of search referred chiefly to the matter of arms and ammunition, and the right of searching for Slaves seems only to have been mentioned as an afterthought; and it was on this point that the French seemed chiefly to object to the operations of the English and German cruisers (hear). The French nation was, unfortunately, too often inclined to be governed by a phrase, and they now seemed to put "the dignity of their flag" above the benefit to humanity implied in the suppression of the Slave-trade. As if any question of "the dignity of the flag" could arise in connection with these infamous Slave dhows (cheers).

He was very much afraid indeed that unless the matter were made one of precise formal agreement, and the right of search freely and fully conceded, there would be great danger of friction, and misunderstanding would arise, and especially in the present state of Franco-German feeling, if the Germans were to seize and search dhows flying the French flag serious danger of war would arise.

To his mind it would have been a more satisfactory course if the Government, instead of rushing blindly into this agreement with the Germans, had suggested a fresh International Congress on the subject, under which it would have been possible to have come to an International Agreement in reference to the right of search and the question of the flag. Moreover, it is almost certain that this enormous advantage would also have accrued from such a Conference, that, in the present state of public

opinion in all civilised nations, it would have been possible to have declared that the Slave-trade should in the future be treated as piracy (cheers).

The great difficulty in the way of the suppression of the Slave-trade was this, that there was no possibility of punishing the Slave-traders, but only of capturing ships and Slaves. The result was, that there was no personal danger, and the trade became merely a matter of speculation. But if it were possible to punish the Slave-traders as well as to rescue the Slaves, much would be done to put an end to the Slave-trade. If a few examples could be made by immediately shooting Slavers taken red-handed—and they richly deserved such a fate—more would be done to put an end to the trade than by any Anglo-German Agreement (cheers).

He did not object to the Agreement on principle, for he did not see, as he had said the other night, how the Government could have done otherwise than accept the proposals of a friendly power to extend the traditional policy of this country in regard to the Slave-trade ; but he did say that the essence of the Agreement, as far as we were concerned, was that our action should be confined to the sea, and that definite arrangements should be come to with the French Government with regard to the right of search (hear, hear).

SLAVES AT THE GOLD COAST.

Mr. ROWNTREE (on behalf of Mr. S. BUXTON) asked the Under-Secretary for the Colonies whether the Government of the Gold Coast had given bounties to the owners of Grunshi Slaves on condition that the said Slaves would enlist as soldiers in the service of the colony ; whether the Governor of the Gold Coast, in reply to a question by one of his officers, said, " bring me the men, that is all you have to understand " : whether a British officer, in March last, forcibly seized a number of Grunshis outside the British frontier, and without attesting them brought them down to the Gold Coast Protectorate to serve for a term of years in the constabulary force ; and whether one hundred lashes were inflicted upon certain constabulary men by a junior officer, without making the required entries in the regimental defaulters' sheet, and without reporting to the officer in command ?

Baron H. DE WORMS—The Governor has reported that some Grunshis, who were fugitives from Ashanti, have been enlisted to serve in the Gold Coast constabulary, and that the usual bounties were paid to the chiefs of the country in which they were living. The remark attributed to the Governor is absolutely inconsistent with the orders given by him to the recruiting officer, and it is impossible to believe that he made it. The third question must refer to the same Grunshis as the first. They were not seized forcibly, but the conditions of their proposed employment were carefully explained to them before they left Kratchie, and again on their arrival at Accra, and they all agreed to serve in the constabulary except two men, as to whose wishes there was some doubt. No information has been received as to the last question, but inquiry will be made.

ISLAND OF PEMBA.

In reply to Mr. BUCHANAN, Sir J. FERGUSSON said :—The island of Pemba, not being adjacent to the coast line, is not included in the blockade, but is watched by Her Majesty's ships, which have power to exercise the rights of search under the Slave-Trade Treaties. It will be remembered that no export of Slaves takes place from that island.

Manchester Geographical Society.

A MEETING of this energetic Society was held in the Memorial Hall, Manchester, on the 5th December, under the presidency of Mr. J. F. HUTTON, well-known in the commercial world for the interest which he takes in the opening up of Africa. Great stress was laid upon the state of the Slave-trade, a new feature in the proceedings of Geographical Societies, whose exertions are usually centred upon purely scientific and geographical subjects.

Amongst those present in the exceptionally large audience were the BISHOP of SALFORD, Sir JAMES MARSHALL, K.C.M.G. (late Chief Justice of the Niger district, and formerly of the Gold Coast), Commander CAMERON, C.B., R.N., the Rev. LAWRENCE SCOTT, the Rev. S. A. STEINTHAL, Mr. R. COBDEN PHILLIPS (late of Banana), and others.

The Secretary (Mr. E. SOWERBUTTS) stated that since the last meeting thirty-seven new members had been added to the Society.

The Chairman expressed the pleasure he felt at meeting so many gentlemen who had been in Africa, and had experience of the customs of the people of that country. It must ever be borne in mind that there were great difficulties in dealing with African questions. The problem was one which could not be decided in a moment; it required deep consideration. Everyone who had any influence or power should do what he could to grapple with the question of Slavery, which was productive of so much misery and death. Some persons might think it was not within the province of the Manchester Geographical Society to take up this question, but he felt sure everyone who had given attention to the question of Central Africa must know that it was one of the most important points to be considered, if we were, at any future time, to open trade with the population in the interior of Africa. (Hear, hear.) Many men went out there for sport, for exciting adventures; but few there were who went there for a holiday, as the Rev. LAWRENCE SCOTT had done. There were few persons who would venture their health and life with a view of benefiting their fellow-creatures in those far-off regions. With regard to the question of Slavery, force had been tried, but it had failed to extirpate the evil. Force used as it was now being exerted in some parts, and the blockading of miles of coast, would never destroy the abominable traffic. Such action only increased the hardships and cruelties which were practised on the natives inland. Great Britain had spent millions of money with a view to put down Slavery—he did not exaggerate, he thought, if he put the sum down at fifty millions—but what had she spent in trying to civilise the people, and promote commerce in Central Africa? It was a mere fraction compared with the money expended in the use of force, in blockades, and in destroying the people whom we wanted to be our customers. (Applause.)

The Rev. LAWRENCE SCOTT, who was cordially greeted, next read a paper entitled "A Holiday in Central Africa." Having explained that his purpose in going out to Africa was to visit his brother-in-law and carry out a botanical expedition, he said his hearers would not expect him to dwell much upon small details of personal experience, because books of African travel were familiar to most people. He wished to speak of some of the forces now active in East Central Africa, and only to refer to his own experience where it might occasionally happen to illustrate their working.

In this region English missionaries have been at work for nearly thirty years, and an energetic trading company for more than ten years. Let us glance for a moment at the native tribes with which we have to deal. From the Ruu along the Shiré valley,

past the picturesque Murchison Cataracts, almost to Lake Nyassa itself, we find the powerful tribe of the Makololo, welded together by native followers of LIVINGSTONE, and lately ruled over by a powerful chief, whose death last summer may yet prove to be a political misfortune. Hitherto the Makololo, always friendly to the English, have been able to keep out both the Arabs and the Portuguese. They are a fine, independent race, capable of work, open to civilisation, and competent for self-defence. On the west of Lake Nyassa, and a little inland, we have the great tribe of the Angoni—a race of Zulu origin, men of fine stature, warlike, brave, and quite capable of holding their own against any Arabs who have hitherto come against them. Further north still we come to a race of natives of a different and, in some respects, a higher type. Their huts are large and well built, with some attempt at ornament and painting; their streets, or rather the paths between the huts, are clean, and swept out every morning; their gardens well cultivated, their cattle numerous, and most attentively cared for. This tribe, or rather series of tribes of one origin and one language, the Wa-Nkonde and the Wam-Wamba, occupy the extreme north-west and northern shores of Lake Nyassa. In some respects they are the finest race of natives I met with. Happy, contented, industrious when there was need of industry (and few Englishmen are more industrious than that); peace loving, yet capable of being made into good soldiers; and singularly devoted and friendly to the English—they occupy a lovely and most fertile plain, reaching up into the hills which divide Nyassa from Tanganyika. Now I believe that with care and tact you may in comparatively few years so unite the Makololo, the Angoni, the Wam-Wamba, and the minor tribes in that district that they will form, not indeed one nation, but a friendly union, quite capable of keeping out both Portuguese and Arabs, and needing nothing but a little friendly guidance in order to maintain their independence, and to form, as they will form, a powerful check upon the operation of the Slave-traders. (Applause.) All these tribes are anxious for the English to settle amongst them; they are largely under our influence, and the task of bringing them into a friendly union is likely to be much helped and quickened by Arab pressure on their borders. English missionaries have already often prevented inter-tribal wars. When we see Mr. DAVID SCOTT, of Blantyre (he is no relation of mine: I wish he were, for he is a splendid fellow), and Dr. LAWES, of Bandawe, and others walking unarmed into an armed camp fully equipped for war, and persuade great chiefs at the head of their armies to make peace and cease fighting, I think it shows a moral power over the native races which Englishmen ought to use for wise and good ends. The solution of the whole problem of government in this region is, in my judgment, to be found here. Gain the goodwill of the strong independent tribes. Attach them firmly to the English side. Influence them in such a way that they will neither make war upon their weaker neighbours nor allow Arabs to pass through their country. Let the chiefs govern their own territory, but yourselves become the advisers of the chiefs, their most trusted friends. (Applause.)

War, as you know, is still going on upon the northern shores of Nyassa. The Arabs still hold the road between that lake and Lake Tanganyika. They still menace the English missionaries and trading stations of that wonderful region, the great natural waterway to the heart of Africa, and upon the issue of this contest the whole future of the country hangs. Is English influence, with its foresight, its sympathy with the best elements of native character, its capacity for orderly progressive government, to be the guiding and ruling force there, or are we to forget our trust and leave these young peoples, before they are able to stand alone, to be devastated and broken by the Arab Slave-hunters? (Applause.) I have spoken of

the Portuguese, natives, English. The Germans, the remaining factor in this country, do not at present assert any claims which need conflict with our interests. The limits of their nominal "sphere of influence" cease at the eastern shores of Lake Nyassa—and recent events do not point to any very speedy extension of it. But should we hereafter come into closer contact with them, we may hope, looking to the Anti-Slavery movement in Germany, that there will be no difficulty in working with them for common ends. The larger influence in the future civilisation of this fine district will, I believe and hope, fall to the share of that nation whose people have oftenest shown wisdom and sympathy in their dealings with native races. (Applause.)

The BISHOP OF SALFORD impressed upon his audience the need for earnest effort to free the Africans from the curse of Slavery. He mentioned also the deep interest which is taken in this subject by his Holiness POPE LEO XIII., and the work on which his Eminence Cardinal LAVIGERIE has been engaged. Cardinal LAVIGERIE was invited to the meeting, but was, unfortunately, not able to accept the invitation, being detained in Rome. Still, being in Rome, he took the opportunity of making known to the Holy Father the fact that this meeting was to be held, and his Holiness had sent a message to the assembly which was contained in the following letter received from Cardinal LAVIGERIE :—

MESSAGE FROM THE POPE.

ROME, *November 22, 1888.*

MY LORD,—I cannot but be delighted with your Lordship's idea of introducing to notice in Manchester the Anti-Slavery crusade of our Holy Father POPE LEO XIII. I have already had the pleasure of preaching in London, and I can truly say that nowhere has this great ideal of humanity and justice found so benevolent and, I venture to say, so enthusiastic a reception. England indeed recognised in this new enterprise her most glorious souvenirs. It must never be forgotten that it was she who at the close of the last century and the first half of the present had the chief share in the work of abolishing colonial Slavery in the West Indies. She it was who, by the burning eloquence of BUXTON, WILBERFORCE, and so many others, excited the indignation of the civilised world against such barbarities. She it was who, by her statesmen, decided Europe, first at the Congress of Vienna, afterwards at the Conference of Verona, to take in hand resolutely the cause of the poor blacks, and to treat as pirates those who, in the midst of so many scenes of carnage, did not blush to carry away entire populations from their native lands, from their families and their liberty, in order to transport them in the holds of their horrible vessels into the plantations and beneath the lash of the planters of America. She it was, in fine, who often undertook to carry out the decisions of Europe, and who often went so far as to constrain foreign nations to execute international conventions. And nowadays it is still she who, by means of LIVINGSTONE and her other explorers, calls the attention of Christian nations to the revival, in the interior of Africa and on the East Coast, of the Slave-trade, no longer indeed by planters, but by the Mussulmans of Asia and Northern Africa. Without doubt the African trade had never been interrupted; but after the great victory won over colonial Slavery it had been, so to say, forgotten. The intrepid courage, the devotedness, the high probity and truthfulness of LIVINGSTONE, his repeated testimony to the dreadful scourge, his last wishes, immortalised by the English people by inscribing them on his tomb in Westminster Abbey, and after LIVINGSTONE's time the testimony of so many others—BURTON, SPEKE, CAMERON, &c.—have produced on the entire world the same impression as was created by those Anti-

Slavery agitators who fifty years ago abolished the colonial Slave-trade. Missionaries have joined their voices to those of explorers and philanthropists. Our Catholic missionaries from Algiers, who little by little have spread themselves with heroic courage over the Mussulman regions of the Soudan and the table-lands of the great lakes, very soon made known to me personally the horrors which they had witnessed. The sovereign Pontiff could not fail to denounce these horrors to the entire world. Hence in the audience accorded to the African Pilgrimage at the end of last May, he uttered that strenuous appeal which has found so powerful an echo in England, without distinction of political opinion, or even religious confession. How much I should like, my Lord, to accept your invitation, and to repeat once more in Manchester the appeal of LEO XIII. It is a real disappointment to me to be so far from your Lordship on so important an occasion; but being in Rome I desired to at least make known to the Holy Father your noble intention, and to engage his sympathy for all the members of the meeting. He most gladly acceded to my wishes, and charges you to formally bestow in his name the Apostolic blessing upon all those who partake in this great work. He blesses them for their generous idea—those who belong to the Catholic Church, because they honour their religion by this act of faith and charity; those who do not, in order that He who is the Infinite Charity may, in return for their charity, pour upon them the most abundant graces of light and unity. I could prolong this letter by giving your Lordship interesting details of the constitution and character of the Anti-Slavery work, but I prefer to forward several printed documents. You will be able to select from them better than I could what is most appropriate to your meeting.—Your Lordship's obedient and devoted brother in our Lord.

(Signed) × Ch. Cardinal LAVIGERIE, Archbishop of Carthage and Algiers.

The Bishop then pronounced the blessing of his Holiness upon the meeting.

The Rev. S. A. STEINTHAL gave expression in cordial terms to his sense of the kindly feeling manifested by the Pope, and moved the following resolution:—"That the Manchester Geographical Society having heard the letter of Cardinal LAVIGERIE, expresses its deep sense of gratitude to His Holiness the POPE LEO XIII., for having taken the initiative in the beneficent work of the Anti-Slavery crusade, and in having committed its advocacy to so illustrious and eminent a prelate as Cardinal LAVIGERIE, and for having contributed with such generosity to the societies working in the cause throughout all Europe."

Mr. MARK STIRRUP seconded the resolution, which was supported by Commander CAMERON, and passed.

Sir JAMES MARSHALL moved, and the Rev. L. C. CASARTELLI seconded, a vote of thanks to the Rev. L. SCOTT for his address. Mr. SCOTT briefly replied, and moved a vote of thanks to the Chairman, which having been seconded by Mr. PHILLIPS and passed, the meeting ended.

WHITTIER AND THE SLAVE PRISON.

REV. GEORGE YUILLE, Minister of the Baptist Church, at Stirling, has contributed to the *Stirling Journal* a pleasantly-written account of an interview he had with WHITTIER during his recent visit to America.

Before leaving, WHITTIER took his visitor into his study, and holding up a large iron key, said, "This is the key of Charlestown Slave prison. When General SHERMAN marched into the city, the Slave prison was among the first places he visited. I was with him that day. When all the Slaves had been liberated, and the great door closed upon empty walls, he turned to me and said, 'Here, Mr. WHITTIER, I will give you this key to keep.' 'Well, General,' I said, 'If you give the key into my keeping it will never open that door again to admit a Slave.'"

Another Walk Across Africa.

DURING the past few years we have had to chronicle the crossing of Africa by various travellers, Commander CAMERON, H. M. STANLEY, SERPA PINTO, Lieutenant WISSMANN, and others. More than thirty years ago our own LIVINGSTONE, the father of South and Central African exploration, crossed and re-crossed the Dark Continent. We now have before us the simple narrative of a simple-minded missionary, who, at the present moment, is in England, relating to his fellow-countrymen how he has lately crossed Africa, from Port Natal to Benguela, on foot and alone, excepting a small number of native porters, very much in the track formerly trodden by the great LIVINGSTONE.

Mr. FRED. ARNOT is a missionary of no mean calibre, who has spent seven years in the heart of Africa, where he appears to have made not only many converts to Christianity, but many warm, personal friends. He does not appear to have been sent out by any special Society, nor does he claim the title of Reverend ; yet he has done work that entitles him to rank high amongst geographers and missionaries. In a periodical called *The Eleventh Hour*, for December, 1888 (Vol. 3, No. 38), appears a very interesting report of Mr. ARNOT's work, accompanied by a sketch map. We propose to give a few extracts from his paper, though want of space compels us to confine ourselves principally to those parts relating to the Slave-trade.

On his way up Mr. ARNOT encountered our old friends the Boers.

We passed through that most interesting tract of country, the Transvaal, inhabited as you know by the Boers ; these Boers are the descendants of ancient French Huguenots and Dutch Protestants, who, owing to the persecution centuries ago, had to leave their land, and they still cling to their Protestant faith and their Bibles, getting away as far as possible from the outside world, and almost hating anyone who differs from them in their extreme Calvinistic doctrines. Good as it is to see these people loving their Bibles, yet it is sad to think that *they look on the negro races living in the neighbouring states as Philistines to be preyed upon, and made spoil of.*

The passage of the great Kalahari Desert was accompanied with almost insurmountable obstacles, owing to the want of water.

VALUE OF WATER.

Sixty miles is no distance when you are in the desert, in sight almost of water ; and we pushed on eagerly to reach the river. What an impression it made upon us when we reached it ; this journey had so tried us that we sat watching that mass of water. We did not think of sleep, nor indeed of anything else then ; the sight of water was enough for us, so we sat and looked at it ; yet we could only drink a few cupfuls of it. I felt I wanted to drink bucketsful. What a picture of the stream of God's grace flowing so rich, so free and full ; and yet how neglected, how despised ! What was the intrinsic value of one cupful of that water to us just before ? Gold could not have bought it. What is one drop of that other stream, the value of which we cannot measure ?

WATER BRINGS THE SLAVE-HUNTERS.

To my astonishment I found that these water-sheds were places most thickly populated ; the large water-ways, the large rivers, etc., had so long been the channels

for mischief-makers, Slave-traders, etc., that in many places the people had fled from them into the interior, away from the sides of the rivers on to the great water-sheds, where they were safer from the inroads of the Slave-traders.

AN ATTACK OF FEVER.

The men having gone on I was left behind with a boy about twelve years of age, and another man almost as bad with the fever as myself. I had to lie down there; I sought to get under the shade of some trees, and in trying to do this I stumbled over a large stone and laid there. The little boy, seeing the state of things, I thought, as one naturally would do, he would run after the men gone on; but instead of this he started back to the station of Penda-Ma-Tenka, through a country infested with wild beasts, travelling all night and the next day until 11 o'clock, when he reached the traders there, and told them the condition I was in, out there all alone, and as he thought, I was either dead or dying.

On the morning of the third day I was still lying in the same place, not knowing where my men were, and also not knowing what the boy had been doing, and thinking I was entirely deserted. I heard sounds as of men approaching; presently one came running up, saw the state I was in, took out a knife and ripped all my clothes off, wrapped me up in his own blanket, and carried me back to the station, and nursed me for five weeks before I was able to start again.

A SLAVE COUNTRY.

We reached the country of Bihe, which contains a large population devoted almost entirely to the ivory and Slave trades. The natives may yet be put to better use, for they are a very interesting people. Remaining there some months I made short journeys to the coast to Benguela, and received letters from home, and got more supplies for the return journey. It was no use, of course, carrying money in such a country; so the exchanges had to be carried on by the means of cotton cloth and beads.

We have now accompanied Mr. ARNOT across the Continent to the West Coast, and may here remark that we have on former occasions published extracts in the *Reporter* from his letters, which were no doubt posted from Benguela. We shall now see that he once more turns his back upon the West Coast, and again plunges into the interior. According to the red line on the chart Mr. ARNOT approached within a short distance of Lake Bangweolo, the scene of LIVINGSTONE's death.

I made a second start from Benguela, and reached Bihe safely. My road then laid more to the north, and I reached a country almost depopulated by the Slave-trade. My object was to keep as far north of my previous road as possible; I thought I could do so best by travelling due east. I had heard of the existence of a powerful tribe in that direction, under a chief named MOSHIDE, but did not know the exact position of his country, and thought I might get to it. By so travelling to the east, I passed the capital of a chief of a very powerful tribe. It appears that this chief is in the habit of levying blackmail on all travellers. He came down to my camp one day to see me; I was rather apprehensive of his visit. I delivered my message to him (I always took the position of being an ambassador from another country to any of the tribes I came across, and found thereby that I got a much more attentive and careful and fair hearing than if I went as an utter stranger, so I took the highest position of being an ambassador of JESUS CHRIST). He listened to all I had to say, and questioned me. At last he

became more interested, and threw off his royal robes and sat there in the native costume until about 10 o'clock at night. He said he understood all that I said, and that it was all very reasonable, but he should like to ask one question, and did not think I could answer it. He said, "Will you tell me why you think of going past my people and going further, because we are just as ignorant of these things as they are beyond?" I shall not forget that question. I answered, "I would try, as GOD helped me, to fulfil my responsibility to him."

Passing out of this country, we came into the country of a large tribe inhabiting a district to the north of the Zambesi, with a female chief, whose name was NANA KADUNGA, who came to my help, and also to the help of our two brothers who passed there some eighteen months ago.

AN HONEST AFRICAN QUEEN.

NANA KADUNGA showed herself a trustworthy friend to the poor missionary. She took under her care all the goods for which Mr. ARNOT could not find carriers, and on his return she gave up to him every bundle excepting one, which she had given up to a half-caste Portuguese, who had imposed upon her by means of a forged letter.

After undergoing considerable hardships, Mr. ARNOT reached the country of the great chief MOSHIDE, of whom he gives the following interesting description :—

We now had reached the empire or kingdom of the great MOSHIDE. As soon as he heard of my arrival he sent messengers to greet me. Each day as we went along we found fresh messengers from the chief, with more food and hearty greetings. This man has gathered round him the remains of other tribes which had been cut up by the Slave-trade; and, of course, they speak many dialects. He has become their leader and protector. Although he is thus their protector, he himself makes inroads into the neighbouring states for plunder. He has gained his position by his military prowess. A German traveller tried to reach his country from the east coast; he got as far as the river, and sent messengers to see if he could pass through. MOSHIDE sent word that he must take his boots off. This meant that he must come unarmed. He did not agree to this, so turned back.

I found that an extensive trade was carried on by the Arabs in copper, who carry it to the Uganda country (where HANNINGTON was murdered). These Arabs did all they could to turn the chief against me. One day they had taken particular care to inform the chief that I had come for plunder. The chief listened to their words, and said, "I know nothing about this white man, but one thing I know—I know you Arabs." He thought better to suspend judgment on me from the character of his informants. The chief explained to me afterwards that he had not only to satisfy himself, but also the people, and so till they were satisfied about me, I went into a sort of quarantine for about six days, during which time the native doctors and medicine-men tried by the various means of their art to find whether "my heart was black, or white like my skin." One of the means was cutting off a fowl's head, and if the bleeding neck lay pointing in the direction of my camp my heart was black; but if in any other direction, I was all right. I passed this quarantine well. Afterwards I was allowed to come into the villages, and three days were spent in gathering the people together.

This great chief MOSHIDE has no less than five hundred wives, and it may be

mentioned as a proof of his intelligence that he has all this great empire of his—a country as large as France and Germany combined—divided up and ruled by a great many minor chiefs, each of whom receives as a sign of his office a shell which is placed on the side of his head. Each one of these chiefs is responsible to, and ruled over by, one of MOSHIDE's wives, so that all comes back finally into the king's hands. There without books, or secretaries, or written codes of laws he sits quietly, and holds the whole country in his control. He entered at once into my proposals, and I remained in his country. I sent into Bihe for any others that might have come after me. I had not heard of anyone sailing, but believed that some one would be out before long. I arranged that MOSHIDE should send an invitation to that place, waiting the arrival of others expected.

HOW THEY DISPOSE OF SLAVE CHILDREN.

I may just mention that this place is a centre of Slave-dealing, for although MOSHIDE protects runaway Slaves and his own people from Slavery, yet his people go out into the neighbouring tribes getting Slaves to sell to the traders coming from the East and West Coasts. It is one of the cruellest things in connection with this Slave-trade, that little children have no market value. Slave-dealers cannot afford to allow the mothers to carry the children with them, so the usual way is to kill the children right off. I had heard of these things, but thought it was one of the things that did not affect me much until two cases happened, as it were, before my very eyes; and when things happen before your eyes you begin to take some notice of them, and they affect you differently.

One was the case of a little boy just able to walk, a bright, plump little chap; he was much better kept than the ordinary children about there, and had been probably stolen. He was brought to my door, and I was asked to buy him. This, of course, I refused, saying I would have nothing to do with so bad a trade. The little fellow was hawked about the village, and, as no one would buy him, the man ran a spear through his body, and threw him into the bush. I saw the body with a spear stuck through it.

The other case happened in a similar way. A young man there who was greatly interested in the Gospel, a companion of one of my own lads, took occasion to leave his hut in order to come and live closer to me. His wife was a Slave woman; she had a bright little baby boy, and frequently, when going into the town, I used to call out for the child and play with him. Having occasion to go off to the country, I found in my absence that a Slave-trader had been there and the woman's mistress had carried out an old threat of selling her into Slavery. The Slave-dealer bought both the woman and child; another Slave-dealer heard that the woman had been sold and thought he would like to buy her back; he went after the caravan and overtook it at a short distance, and there began the transaction. He had brought the price to buy back the woman; "but," said the Slave-owner, "you have brought nothing for the child." "Of course the child goes with the mother," said he, and so they quibbled over it, and to settle the bargain they took the little boy and dashed his head against a tree close by, and threw the body into the river, and thus the bargain was settled. The mother told me this herself. These two instances so affected me that I determined that the next case I would take the child under my own protection. Other cases were brought under my notice, so that I have had to take several children into my charge, the youngest one was eleven months old. I assure you I had my hands full, feeding and taking care of it until it was old enough to be turned out with the other lads.

The more I think of this work the more its importance grows before me. It may be God's way of bringing a great blessing to these people out of the Slave-trade, because, as God may help us, and as we receive grace to bring up these children in the fear and knowledge of God, I trust they will become fellows.

Mr. ARNOT has announced his intention of returning to the scene of his former labours in March next, and we trust that he will be able to continue the good work which he has so well commenced, and that he may occasionally find time to send us a special report about the Slave-trade and Slavery in that part of Africa.

Note.—We are glad to learn that since this article was in print the ROYAL GEOGRAPHICAL SOCIETY has arranged that Mr. ARNOTT should read a Paper at the Society's Meeting on the 7th January, 1889.

The East African Question.

A GERMAN WHITE-BOOK.

THE promised White-book on the subject of East Africa has just been presented to the Reichstag. The book, a large quarto of 55 pages, contains 44 documents, beginning with a report from the Consul-General (Herr MICHAELLES) at Zanzibar, dated May 5, 1888, accompanied by a copy of the treaty (dated April 28) by which the Sultan (SEYYID KHALIFA BEN SAID) transferred to the East African Company the administration of his continental littoral south of the Umba river. In signing this treaty Herr MICHAELLES acted as the plenipotentiary of the Company, not of his Government; but the difference of quality in the eyes of the Sultan must have been merely formal. Herr MICHAELLES in his report said:—

“From the very beginning the Sultan showed an aversion to dealing with the German East African Company as such. Repeatedly and by word of mouth he expressed to me a wish to conclude the treaty with the Imperial Government. In order, therefore, to obviate these difficulties, and at the same time to act in accordance with my instructions, I adopted the course of mentioning in the preamble to the treaty that my acting for the company had the assent of your Serene Highness—a course which eventually overcame the scruples of His Highness. . . .”

The following are passages from the English original of the treaty:—

ARTICLE I.

“His Highness the Sultan makes over to the German East African Association all the power which he possesses on the mainland, on the Mrima, and in all his territories and dependencies south of the Umba river, the whole administration of which he concedes to and places in their hands, to be carried out in His Highness's name and under his flag, and subject to His Highness's sovereign rights. But it is understood that the Association is to be responsible for all affairs and administration of that part of His Highness's dominions included in this concession, and that His Highness the Sultan shall not be liable for any expenses connected with the same, nor for any war or “diya” (blood money), or for any claims arising therefrom, none of which His Highness shall be called upon to settle. He also grants to the Association the faculty of levying taxes upon the people of the mainland within the limits above-named. . . .”

PRINCE BISMARCK'S OPINION OF GERMAN MISCONDUCT.

"As to the events at Bagamoyo and Pangani referred to, the detailed accounts thereof now before me confirm me in the opinion that the hoisting of the Company's flag at the ports was neither called for nor advisable, and that the disputes which have arisen on the subject might have been avoided had the agents of the Company prudently confined themselves to doing what was practically needful, which constitutes the primary condition of success in hazardous undertakings on unknown territories.

"According to Article I. of the treaty between the Sultan and the German East African Company, the administration of the coast territory was to be conducted in the name of and under the flag of the Sultan, with strict regard to the sovereign rights of His Highness. But the company's action in the matter of the hoisting of their flag was not in accordance with this guiding principle as here laid down.

"After the conclusion of the treaty the Sultan also remained Sovereign in the coast territories. The Company's business was to exercise his authority, and to make use of it in dealing with the natives, so as to further the aims of the German Administration, for of itself alone the company possessed neither the influence of the Sultan with the powerful Arab element—influence based on common race and faith—nor his means of making his power felt far into the interior, means by which he has hitherto managed to make his orders respected.

"But, still more open to objection, and more dangerous in its results, was the hoisting of the new flag at Bagamoyo, with the action at the same time taken against the Sultan's flag which was still flying there. Even though actual deeds of violence were not then committed, still the crew of one of our men-of-war ought not to have been allowed to help in the pulling down of the (Sultan's) flag and flag staff. . . . This question of right should under no circumstances have been raised by the Company, but, seeing how weak the position of the German administration was, it should have endeavoured, by considerateness for national prejudices and skilful management of the Sultan and of his Walis, to make particular use of the latter for the purposes of the Company. The Company's conduct, as it appears to me, was more energetic than circumspect; and energy in a region which is beyond the range of our guns can only be displayed at the cost of incommensurate sacrifices."

CARDINAL LAVIGERIE.

HERE (in November) the White-Book leaves the correspondence between Berlin and Zanzibar, and harks back to August 1, when Count HATZFELDT made report to his chief about the Anti-Slavery Meeting in Prince's Hall, which was addressed by Cardinal LAVIGERIE.

CONDENSED EXTRACTS FROM THE "TIMES."

ON the 5th of October the Chancellor conveyed instruction to the Embassy in London to broach the blockade question to the English Government, his instructions being carried out on the 8th of the same month by Count LEYDEN, who communicated to Lord SALISBURY the Memorandum on the subject which has already been laid before the British Parliament with the other correspondence between England and Germany respecting the suppression of the Slave-trade in East Africa. The despatch of the German Foreign Office (of October 5, to the Embassy in London) seems to have been written in reply to a memorandum presented by the British Embassy in Berlin, dated September 28, which has not yet seen the light, but which, if published, might alter opinion as to the initiative in the Slave-trade question. On October 21, Prince

BISMARCK wrote to Count HATZFELDT commenting on the spread of the Mohammedan movement throughout Africa, and authorising him to invite England to join with Germany in a blockade of the coast sufficiently strong and strict to prevent the export of Slaves and the import of munitions, and saying that, in the event of England agreeing to this proposal, he would also enter into similar negotiations with the Powers—especially with France, relating to the abuse of her flag by Arab dhows. On the following day (October 22) the Chancellor again wrote to Count HATZFELDT elaborating the ideas of his previous despatch, and expressing the hope that any agreement with England would take the regular form of an international agreement, the better to impress and persuade other Powers, a hope which was shortly afterwards realised by an exchange of notes (dated November 3 and 5) between England and Germany, of which the text has already been made public both in London and Berlin. Simultaneously with these successful negotiations in London the German Government addressed itself to the Cabinets of Paris, Lisbon, Brussels, and Rome, with a view to securing their corresponding share in promoting the proposed Anti-Slavery measures—first to Paris (October 23), where (on the 26th) M. GOBLET assured Count MUNSTER that France would continue true to her humane traditions, that she would not permit her flag to be misused for the purposes of Slave-trading, and that he would confer with his Ministerial colleagues. Similarly (on November 8) Portugal was appealed to by Prince BISMARCK, and within a week Minister de BARROS GOMES conveyed to the German Minister (Von WAECKER-GOTTER) the assurance of his Government's continued adhesion to its time-honoured Anti-Slavery traditions, and its acceptance in principle of the blockade proposal. On November 12 Count HERBERT BISMARCK despatched a note of similar purport to Rome. The Italian Minister doubted whether his countrymen were concerned in the sale of munitions to the Arabs in Africa, but expressed his readiness to let Italian vessels take part in the contemplated blockade. On October 14, Lord SALISBURY had been informed of this attitude on the part of Italy, and henceforth there was nothing but smoothness and mutual compliments between Germany and her southern ally on the subject of the blockade.

In reply to a communication from Berlin, expressing the hope that, for the present at least, the sale of arms would be totally forbidden throughout the whole of the Congo Free State, and that the Government of the latter would do all in its power to prevent the passage of Slaves eastward, the Government of the Congo State made answer that it would do what it could, provided France and Portugal—who had a good deal to say in the matter of the import of arms—also showed themselves animated by a spirit of complaisance and co-operation.

The White-Book ends with the proclamation of the blockade by Admirals DEINHARD and FREMANTLE, and by a despatch of Count BISMARCK to all the chief representatives of Germany abroad requesting them to notify the fact of the blockade in the sense of a measure which had been taken "after the German settlements on the Zanzibar littoral, as established by treaty with the Sultan, had been attacked by armed bands of insurrectionary inhabitants of the Sultanate and the adjoining territories, under the leadership of Slave-dealers," &c.

FROM THE "TIMES" EDITORIAL.

Great pressure is being brought to bear upon Prince BISMARCK to reinstate the East African Company, and the sentiments as well as the material interests which would be gratified by his consent are so powerful that the Chancellor will be more than human unless he makes some concession to them. At present he is sitting on the

fence, and the partisans of the East African Company have been unable to extract any definite expression of his views. In the White-Book presented to the Reichstag on Saturday, which is a documentary narrative of the whole story from May last until six days ago, light is thrown upon the Chancellor's opinions in one important point only—a point relating rather to the past than to the future. Prince BISMARCK substantially admits that the officials of the East African Company were largely responsible for the insurrection. He smartly rebukes them for insult to the Sultan's flag, their contempt for the Sultan's officials, and their indifference to native prejudices. Prince BISMARCK is not generally in a hurry to censure the action of Germans in a matter of international interest; and we may infer that the charges preferred in England and elsewhere against the East African Company have been amply made out. We may also assume that the Company's officials, if ever they are restored to their territory, will be kept better in hand, and will not be suffered to play ducks and drakes with the interests of their Company, and, indeed, of their Fatherland.

Fight with Slavers.

LIEUTENANT COOPER KILLED.

SIR,—The action of our Government in concert with that of France and Germany having stimulated public attention with reference to the African Slave-trade, the subjoined extract from a letter, which reached here yesterday, from my brother, who is serving on board her Majesty's ship *Griffon*, would perhaps increase the interest of some of your numerous readers. The letter is dated Island of Pemba, Sunday, October 21st, 1888.”

P. J. S.

“ Since last writing (September 25th) we have had sad work here; we have taken two more prizes, the last of which cost us dear. You must know that the Slaves around this part are stolen from the mainland, and brought across to this island of Pemba, where they are sold to Arabs, and are employed in clove-picking, cloves being extensively grown here. It appears they do not live long, as the occupation is unhealthy. The poor wretches are treated most cruelly. We hear that one of the masters the other day, by way of punishment, cut the ear off one of them, and made him eat it. We always have three boats from the ship stationed at certain distances along the coast of the island, and they board every dhow they can see. We always visit the boats in the ship at intervals of not longer than ten days' duration, and we relieve the crews every three weeks. When we come up here from Zanzibar we always remain a few days, anchoring in one of the bays, of which there are several along the coast. We are lying in one now. It is about twenty-five miles across to the mainland, and dhows that bring Slaves get across here in the night—for they know well that our boats are on the look-out—and they usually select nights when there is no moon, and if they get in clear they run the dhow up on the sandy beach, and get the Slaves out as quick as possible. While we are here our steam cutter (in addition to the three boats away) goes away every night, armed and manned by volunteers, returning to the ship in the morning. The volunteers consist of artificers, &c., who do not mind a night occasionally in addition to their usual duty during the day. I take turn with two others. We arrived here from Zanzibar on Tuesday last. The following night the steam cutter went away as usual, two of my messmates—a carpenter and another petty officer—being of the crew; the whole being under the

command of our navigating lieutenant, Mr. COOPER. It was a moonlight night, and no one expected a dhow would venture across. About midnight, when nearly all were asleep, we were startled by the steam cutter steaming back towards the ship, blowing her whistle, and presenting a sad sight. The lieutenant and my two messmates were lying in the bottom of the boat wounded. Mr. COOPER was got up first, when the poor fellow was found to be dead, but still warm. He had a terrible wound, a bullet having entered his chest and passed out at his back. The carpenter was found to be severely wounded, the doctor having turned his attention to him next, a bullet had entered his right hip, and, taking an upward direction, passed out an inch below his left breast; the other petty officer was slightly wounded in the leg, and the doctor had to cut away the flesh to extract the bullet which had imbedded itself there. The catastrophe occurred about 10.30 p.m. Our cutter, it appears, sighted a dhow under sail making for the beach, and immediately gave chase, and on coming close up she was hailed and ordered to lower her sail, but took no notice. When our boat ranged up alongside they opened fire on us. Our men returned the fire, and either killed or drove the Arab crew overboard; and no doubt those that could swim made for the shore, as none were found on board. She was full of Slaves. A few of our men were left in charge, and the cutter steamed back to the ship with the wounded. We went out at daylight and took the dhow in tow; there were seventy-four Slaves on board, mostly women and children; three of the poor wretches had been killed (of course, by accident), and four wounded. We towed the vessel back to Zanzibar. We buried Mr. COOPER at Grave Island. The funeral was most imposing. We had to go about three miles by water to this little island; there were twenty-one boats in all, forming a long line in procession. In addition to boats from the *Stork* and *Garnet*, there were two from the French and German warships, sent as a mark of respect. The German admiral kindly sent a band, which played funeral marches as the boats were slowly towed by steam-launches from the fleet. There were many headstones and crosses, in sorrowful testimony to the lives of officers and bluejackets which have been sacrificed in this unhealthy region, and in pursuance of such hazardous duties. I recognised a cross which I assisted to make to perpetuate the memory of a shipmate who died in the *Highflyer* in 1867. It is in good condition. We left again in the evening after the funeral. The Sultan has lent us some of his native troops, as we think some of the crew of the dhow are still lurking about, especially if any of them were wounded. We landed the troops this morning, and they are going to scour the island. If any of them are caught they will most surely be put to death. The morning after our arrival at Zanzibar we sent our wounded shipmates to the hospital. As we weighed anchor at night we heard that the carpenter was dead. We have a faint hope that it may not be true; still, we are afraid it is, as the surgeon entertained but slight hopes from the first.—*Birmingham Daily Post*.

COUNT TELEKI THE AFRICAN EXPLORER.

ANOTHER remarkable journey has just been made in Central Africa, by the Hungarian Count TELEKI, which will take rank amongst the important exploring feats of this eventful year, and may eventually open a way to EMIN's province on the Nile, through Masailand, as originally proposed by Mr. JOSEPH THOMSON.

Starting from Zanzibar, in January, 1887, about the time that Mr. H. M. STANLEY was approaching that place to organise the EMIN relief expedition, Count TELEKI started for Pangani and Kilima-Njaro with about 250 men all told, mostly Suahelis,

and twenty-eight donkeys. Some difficulty was experienced owing to the usual desertions, but a little stern discipline enabled the explorer to overcome such obstacles, and the little force settled down for some weeks close to Kilima-Njaro in order to make a few explorations on the mountain, and to await the end of the rainy season. The men were busily employed in preparing for the peculiar *coinage* suitable for the Masai, viz., in making 100,000 bead necklaces, and about 2,000 war dresses, the only goods passing current in that country. In July, 1887, the caravan started for its northern journey, and seems to have had no difficulty in opening up friendly relations with the dreaded Masai, who offered no obstacle to the transit through their country. A much more troublesome people were the Kikuyu, near Mount Kenia, another lofty mountain, marked 18,000 feet in the maps, and situated almost upon the equator. The Kikuyu grow large quantities of sugar-cane, from which they distil an intoxicating liquor, and are generally in a more or less inebriate condition. Fortunately they are great cowards, and although they gave much annoyance, the expedition was able to pass through their country without any serious collision. Mount Kenia has never been ascended, and Count TELEKI was the only one of his party who ventured to make the attempt—though he was driven back by the impassable barrier of broken rock, some 2,000 or 3,000 feet high, which surrounds the enormous crater. The expedition arrived at last on the southern portion of Lake Baringo, in latitude 1° North, and had to remain there some time to recruit, and to send back for food supplies. The leader writes that "all those days, during nearly three months, game and again game was the only obtainable food; but game was there in never dreamed of abundance."

Little news could be obtained from the natives about the country to the north, on the way to the "big lake," except that it was very scantily supplied with water or food—and this proved to be true.

In February, 1888, the caravan started on its exploration further north, and on the 5th March Count TELEKI "enjoyed the really magnificent view of the lake at its most southern part"—encamping next day on its shore. This great lake measuring, according to the rough sketch of the map sent home, about 170 miles in length, was named by the explorer LAKE RUDOLPH, and a much smaller one to the north-east he called STEFANIE LAKE.

The southern end of the lake is inhabited by only a very few fishermen, who having been robbed of their small herds of cattle, now eke out a miserable existence by fishing, and killing crocodiles and hippopotami. It is a desolate region—and had it not been for elephant meat the expedition would have had to turn back. After a month's journey along the lake the northern point was reached, and here a people were found, of the Gallas race, rich in cattle and donkeys, and with vast stores of dhurra. But they were an inhospitable set, did not value the iron and copper wire, nor the cottons of which the travellers had large stores, but set their affections on a specially shaped blue bead, which they did not happen to carry with them, and thus only dhurra could be obtained for the necessities of the men. The return journey was rapidly made by the same route, and the expedition safely arrived at Mombassa on October 25, 1888. In looking at the map and seeing how far Count TELEKI and his party travelled to the north of Lake Baringo and returned in good condition in little more than eighteen months, including several months spent in resting on their oars, one is inclined to think that the same energy and resource would have enabled this explorer to have pushed his way from Baringo, in a north-westerly direction, to Wadelai on the Nile, where he might possibly have relieved EMIN before Mr. STANLEY's arrival from the Congo. No doubt some very valuable geographical information will be published in due course, and our scientists will be able to fill up some portion of the great blank still existing on that portion of the map of Africa still unsurveyed and unexplored, but in which the adventurous Hungarian traveller has now laid down the position of another large and important lake. All nationalities are now knocking at the long closed portals of the *Dark Continent*.

Anti-Slavery Meetings.

ON Tuesday evening, the 11th December, on the invitation of the Streatham Hill Social and Literary Society, Mr. EASTOE TEALL (of the BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY) delivered an address on *Cardinal Lavigerie's Scheme for the Suppression of the African Slave-traffic*, at a drawing-room meeting, held at the residence of Mr. B. PRATT. The Rev. J. P. GLEDSTONE occupied the chair.

The speaker sketched the history of the Anti-Slavery movement since the foundation of the Society in 1839, showing the great success of its operations, and pointing out the difficulties which lay in the way of dealing with Slavery in Mohammedan and heathen countries, where there was no healthy public opinion to appeal to. He then detailed the various steps taken, which had resulted in the Crusade of that eminent African Prelate Cardinal LAVIGERIE. The impracticability of military expeditions to fight against the Slave-traders in Central Africa was dealt with, and the speaker urged the summoning of a Conference of the European Powers, in order to make the act of Slave-trading a crime against International Law, as the most practical of the various schemes then before the world, for the checking of the African Slave-trade—a scheme which had been adopted by Cardinal LAVIGERIE. The stoppage of the traffic could only be brought about by the abolition of Slavery itself in those countries where that institution existed, and to supply the markets of which the cruel Slave-hunts were taking place at the present time throughout Africa.

A discussion took place at the close of the address, in which the Chairman, the Secretary (Mr. S. ROBJOHNS) and others took part; after which a vote of thanks was passed to the speaker.

STOKE NEWINGTON.

On Friday evening, the 14th December, Mr. CHARLES H. ALLEN, (Secretary of the ANTI-SLAVERY SOCIETY) delivered a lecture on *Morocco and the Slave-Trade in Africa*, before the Stoke Newington Mutual Instruction Society. Mr. W. C. ALLEN occupied the chair. Owing to the extreme inclemency of the weather the audience was not a large one, but those present were much interested in the lecture, which was illustrated by dissolving views, under the skilful management of Mr. W. BECK, Junr. The lecturer gave an interesting account of the Empire of Morocco, which he had twice visited, and exhibited views of the City of Morocco and of the Atlas Mountains, from photographs which had been taken by Mr. JOSEPH THOMSON, the eminent explorer, and kindly lent by him for the occasion. Views of the West Coast of Africa, taken by Mr. Consul H. H. JOHNSTON, and kindly lent by him, illustrating the scenery, and the habits and customs of the people in the neighbourhood of the Oil Rivers, were received with much interest by the audience. Thanks are also due to the *Royal Geographical Society* for the loan of slides.

The portion of the lecture which dealt with Eastern and Central Africa and the Slave-Trade was illustrated with slides kindly lent by the UNIVERSITIES' MISSION. A Slave yoke was also exhibited, and produced a sensation. Votes of thanks to the lecturer and to those who had kindly lent the slides were unanimously passed.

HODDESDON.

On the 17th December, Mr. ALLEN repeated his lecture at Hoddesdon, before a large gathering of working men, who, by their renewed applause, evinced their interest in the subject. Mr. BECK (Sherborne House) presided, and briefly introduced the lecturer, remarking that the last time they were taken below the sea, and now they were going to Africa, the most interesting continent in the world. During the lecture some splendid dissolving views were shown by Mr. W. BECK, nephew to the Chairman (and which were the same as those exhibited at Stoke Newington) with his triplex lantern; there were scenes in Morocco, Zanzibar, Guinea, Ashantee, &c., with views of the natives in the various costumes. Some excellent views were also shown of STANLEY's tour through the dark continent. The lecturer said Slavery still existed in Morocco, and all the Mohammedan countries, and in China, where there were fifty million Slaves. In Brazil only last Summer one million Slaves were set free. He next described Morocco; his friend, Mr. BECK, he said, had visited Tangier. England had done more than any other country to put down Slavery. To still further illustrate the lecture, Mr. BECK put on a woollen wrap and hat as worn in Morocco. The Slave yoke, weighing twenty-eight lbs., was also exhibited. During the lecture frequent reference was made to GORDON, LIVINGSTONE, EMIN PASHA and STANLEY. At the close, Mr. W. J. FOWLER said that the lecture had been extremely entertaining and instructive, and they were greatly indebted to Mr. ALLEN for the vivid portraiture of the horrors of the Slave-trade. They were also indebted to Mr. and Mrs. BECK for so kindly providing these evenings for the people, and he moved that a hearty vote of thanks be accorded to Mr. C. H. ALLEN and to Mr. and Mrs. BECK. Mr. DANTZIG, in seconding, said that the working classes highly appreciated the entertaining instruction so liberally provided for them. It was carried with acclamation, and Mr. ALLEN briefly responded.—*Local Paper*.

Note.—These lectures being quite free no collections were made.

Educational and Philanthropic Societies wishing to have lectures on Anti-Slavery subjects, are requested to apply to the Secretary of the Society, 55, New Broad Street, London, E.C.

"HAZELL'S ANNUAL" FOR 1889.

WE have much pleasure in calling attention to this work, specially referring our readers to a well-written article on Slavery. A full notice of the ANTI-SLAVERY SOCIETY is also given, and information upon almost every topic will be found within the 694 pp. of this really valuable year book. No library or office should be without it.

News from Uganda.

Extracts from MONSEIGNEUR LIVINHAC'S (Vicar Apostolic of Nyanza) Letter, dated BUGANDA, 21st of May, 1888. Translated by C. H. ALLEN.

THE arrival of two new fellow-workers at Bukumbi has enabled us to open a school for the education of catechists, who are intended to become, later on, auxiliaries of our missionaries. For this purpose we have selected the most pious and the most intelligent of the young people we have ransomed. Father HIRTH, whose several years' experience at the small Greek seminary at Jerusalem seems to have fitted him for the purpose, has been appointed to take charge of this little negro school. Under his management they have made such rapid progress in a few months that we look for happy results in the future. This school will, however, entail considerable expense, for the distance that separates us from civilised countries, and the want of means of transport, make everything we are obliged to get from Europe stand at a fabulous price. We hope that the charity of the generous members of the Propagation of the Faith will enable us to continue and to develop this important work.

The hostility of M'WANGA had obliged me to keep away from his country for nearly two years. Having heard that this Prince, without being entirely favourable, was displaying less suspicion towards us, I thought I might, without indiscretion, pay a visit to our fine mission at Buganda. I caused M'WANGA to be asked if he would allow me to go and see him, to send me ten boats to cross the lake. He appeared flattered at my request, and instantly gave orders to fetch me. One of our converts, ADOLPHE NANTINDA, to whom the King generally confides the boats which he places at our disposal, was charged to get the flotilla together. In spite of all his diligence, the boats asked for in February only made their appearance at the south of Nyanza about the middle of April. The crossing the lake is here an affair of state. Every person who wishes to do so must apply to the King himself, and offer him a present in order to obtain the necessary boats. The King then sends a Muganda to demand them, in his name, from the chiefs of the Sasse Islands, which generally takes a full month, as the Basassees who have to furnish the boats and deliver them up do not hurry themselves. These poor people are compelled to render this hard service whenever KABAKA pleases. They not only receive no recompense, but they are obliged to find themselves in food during all the journey. Many of them pass in this manner a portion of the year away from their families, exposed to the inclemency of the weather, to the fury of the storms, and to the bad treatment of their chiefs. It is with difficulty, therefore, that they are induced to leave their homes, although, once on the way, they perform their hard work cheerfully, and suffer the greatest privations without complaint. Besides the rowers, the King's representative has always an armed escort, composed of Baganda. ADOLPHE had taken care to choose Christians. They profited by their trip to Kamoga to fulfil their paschal duties, and they did so with a devotion that particularly edified all our orphans.

On 17th of April I bid farewell to my dear brothers of Bukumbi, and embarked in a large boat with twenty rowers. We had a fortunate and relatively quick passage. Nantinda and his neophytes who accompanied him left nothing undone to make the voyage interesting, and even the waves showed less violence than usual to our frail bark.

On 3rd of May we landed at Mtongo, the terminus of our trip by water. Next day I took the way to Rubaga, and met an escort of honour which M'WANGA, who had

been advised of my arrival, had sent to join me. It was composed of thirty young soldiers, armed with guns of all kinds, and dressed up in materials of all shapes and colours. The chief made a profound obeisance to me, and said, pointing to a fine sheep: "KABAKA sends me to salute thee. He offers thee this sheep as a gift of welcome. He is impatient to see thee." I thanked him, and continued my journey surrounded by the royal guards, one of whom, at every four or five paces, shouted with a hoarse and savage voice: "Make haste! make haste! make haste!" I no longer found in these soldiers the polite and pleasant manner which characterised the persons around Mtesa. Their bearing, their manner of speaking, all their exterior reminded me of the bands of robbers depicted in startling tales, and I doubted in my own mind whether this triumphant march was not going to end in my imprisonment. Happily, in passing before the residence of a chief, where they were emptying large calabashes of banana wine, my escort felt the necessity of reposing for a short time. I declined an invitation to share in the libations, and half-an-hour later, I had the joy of seeing again my fellow-workers of Rubaga. They informed me that, for some time past, M'WANGA had displayed great friendliness towards us, and that he wished to do me the special honour of being the first to call, a thing unheard of in Buganda, where the King surrounds himself with a parade of majesty almost ridiculous. So, three days after my arrival, he came to see me at the mission, accompanied only by a few of his intimate friends; he was agreeable, and appeared pleased with the present I made him as the price of my voyage on the lake. He spent some hours with us, said that he saw only friends in us, and that he would leave his subjects free to embrace our religion.

We profited by this opening to give him some good advice, and to make him understand that the doctrine we preached would only strengthen his throne, by inspiring his people with love, respect, and fidelity to their King, as it taught them that he represented GOD in a temporal sense. We have unfortunately learnt, by sad experience, to place no reliance on M'WANGA's words or promises, which are mostly dictated by astute policy—even although they might be inspired by true sympathy—we know that this sympathy may, at any time, and without cause, be turned into distrust and hatred. Be that as it may, these demonstrations of interest cannot fail to make a good impression on the minds of the Baganda, and augment the number of our converts. We shall avail of the hours of calm, that Providence seems willing to give us, to extend the mission, and to prepare ourselves and our converts to resist the storm when it may please the Almighty to allow it to beat again against us. * * * * *

Thus God's work goes on here by degrees, without noise, and as it were in the dark. Nobody, the King least of all, knows the number of those who have embraced, or who wish to embrace, our holy religion.

In spite of the continous work of the mission, as regards the outside natives, that of ransoming young Slave children has not been neglected. The number of the orphans we have collected, exclusive of those who have died, reaches eighty. In order to continue this pious work, without, however, overburdening the missionaries, we intend henceforward to place under the care of our best converts, the children we rescue from Slavery. They will be, in this way, instructed in religion, and at the same time brought up to obey and to work. As soon as they are old enough to earn their livelihood, they will not reckon upon us for their maintenance, as is unhappily too often the case with those who are brought up in Orphan Asylums. If this project succeeds, as we hope it will, and if our resources permit, we shall be able to restore to freedom, and to place in the way of Salvation, a great many poor children, now exposed to be sold to Moslem Slave-traders, who would compel them to embrace a

degrading religion, or would drag them away far from their native country to be sold and resold like brute beasts.

For some years we were unable to ransom any girls, as we had neither Christian families with whom to place them, nor nuns to bring them up. Two years ago we commenced ransoming a few, and confided them to good Christian women. Shortly afterwards, Divine Providence furnished us the means of increasing this work.

Perhaps you may remember the sister of NOAH, the potter (martyr in the persecution of 1886), who gave herself up to her brother's murderers, in the hope of dying, like him, for the faith, and who, having been spared, was brought to the mission. Her mother soon came to join her. Both of them have expressed the wish to consecrate themselves wholly to God's service, and thus we have found mothers for our little negresses. We have already got together a goodly number of these poor girls, who were condemned, had we not ransomed them, to increase the mass of pagan wives, or, worse still, that of the wives of Mohammedans. They have been confided to the care of the mother and the sister of the martyr, who watch over them, nurse them in sickness, and teach them their Christian duties, and to work with their hands. If it pleases the Almighty to bless this Orphanage, we may be able to establish our young freed boys in a suitable manner, when they arrive at a marriageable age.

In Bukumbi we have established a similar Orphanage, under the direction of a pious native widow of Buganda.

(Signed)

LEON LIVINHAC.

Bulletin de la Société Anti-Esclavagiste.

The Africans under British Rule.

MR. H. H. JOHNSTON, H.M. Consul for the Oil Rivers, read an instructive and lively Paper to the Fellows of the Royal Geographical Society, November 12th, 1888, from which we make a couple of extracts. The paper gives an interesting sketch of the people in our West African possessions, and of some of their more barbarous neighbours.

The natives of Old Calabar and the Lower Cross river belong to the Efik race. In language, and no doubt in origin, they are allied to the Ibos of the Niger Delta. They have scarcely been settled at Old Calabar more than a century and a half. Originally, they came from the Ibibio district on the Cross river, and drove out and partly supplanted the Akpa tribe, who originally inhabited Old Calabar. The Efik people are now much mixed in blood, having imported many Slaves from Cameroons. They have for more than half a century been to a considerable extent under British influence; and of course, of late years they have placed their country entirely under our political control. Indeed, if you told a Calabar man he was not a British subject, he would be greatly offended. Nearly every man speaks a little English, and not a few of the women can understand our language to a certain extent, and a fair proportion of the Calabarese can read and write it. This is the result, mainly, of the schools which have been established here for many years by the United Presbyterian Mission and other evangelising societies. Numbers of the young Calabar men go to England, either to complete this education, or just to see the white man's wonderful country; and the result of their abrupt contact with our civilisation is often amusing. One young fellow, who spent two years at an English school, returned to old Calabar quite an Anglomaniac, and among other innovations, attempted to form a cricket club among

his friends and relations. To this end he wrote out in a beautiful neat text-hand an elaborate prospectus, which he circulated round the town to arouse interest, and obtain subscriptions. The peroration of this document ran thus :—"The establishment of this cricket club will, I am convinced, redound to the greater glory of God and the benefit of our fellow-man." "English as she is spoke"—or rather, written—at Old Calabar is a dialect full of the quaintest errors. One native gentleman wrote to our esteemed medical officer, Dr. ALLMAN, complaining that he "suffered from involuntary emotions and reflex actions"; and a native matron of great respectability, educated at the mission, and somewhat over-sensitive as to the frailty of her reputation, addressed to me the following complaint :—"Sir,—I approach your Consulship to bring a complaint against Mr. Blank for *Definition of my Character*." After detailing the improper allegations which Mr. Blank had made, she went on to say :—"Now, Sir, I am, and always have been, *all my life*, a very respectable married woman," which fact, I hastened to assure her, was so well known to all the community, that it would be better to pass over Mr. Blank's ill-natured tattle in silent contempt, and I am glad to say she took my advice. After all, though one may often good-naturedly laugh at their amusing blunders, there is something very remarkable in the way in which these negroes spring to the contact of civilisation, and hasten to avail themselves of every facility for acquiring knowledge which our missionaries and merchants place in their way.

TOTEM, OR SACRED ANIMALS.

At Bonny, the monitor lizards became a sickening nuisance. They devoured the Europeans' fowls, turkeys, ducks, and geese with impunity; they might lie across the road or the doorways of houses with their six feet of length, and savagely lash the shins of people who attempted to pass them, with their whip-like serrated tails, and if you wounded or killed one of them, then there was no end of a to-do. You were assaulted or robbed by the natives, harangued by the Consul on board a man-of-war, and possibly fined into the bargain. In other parts of the delta it might be the shark, or the crocodile, or some water-bird that was worshipped, but nowhere was this zoolatry carried to greater lengths than at Bonny and Brass. For its effectual abolishment, which has been of the greatest benefit to the well-being of Europeans and natives alike, we owe our thanks not to the intervention of naval or consular officials, nor to the bluff remonstrances of traders, but to the quiet unceasing labours of the agents of the Church Missionary Society, who, by winning the natives from these absurd practices, have brought about such a change of affairs that now the python is promptly killed at Brass whenever it makes its appearance, and the monitor lizard is relegated to the woods and swamps. Indeed, as regards the latter animal, there was rather a curious revolution of feeling. About four years ago, when Bonny Town was infested with numbers of these great sluggish lizards, the Missionaries screwed the courage of the Bonny converts (who then meant almost the entire population of the place) to the sticking point. A grand slaughter of lizards was arranged to take place on Easter Sunday. As soon as the morning bells of the mission church rang out, a large number of Bonny men and boys armed themselves with matchets and sticks and commenced the slaughter of the lizards. By the end of the day there was not one left alive in the town, and so great were the numbers slaughtered, that the stench almost brought about a sickness, and for four or five days the town was unapproachable. But in slaughtering the lizards much else of the old superstition seemed to go, and that event marked the real revolution, and a turning towards better things on the part of the Bonny people. A change almost similarly abrupt put an end to the python worship at Brass. Before that time, if a python seized a child in the streets in its coils, and slavered it with its viscous saliva, the mother—so far from interfering to save it—must stand by and call out her thanks, and summon her friends and relations to rejoice with her that the god python had so honoured her family as to devour her child.

CENTRAL AFRICA.—THE SITUATION AT LAKE NYASSA.

THE *Scottish Leader* writes: After a silence of three months, news has again come from the little garrison of British traders holding their own against the Arab Slave-dealers in Central Africa.

Captain LUGARD, who was wounded in a recent fight, had been ordered south to Mandala, leaving Mr. FOTHERINGHAM again in command at the north end of Lake Nyassa. Hostilities have now lasted for thirteen months, during which Mr. FOTHERINGHAM has had continuous charge of the endangered station, with the exception of three months. At the time of writing (August 20th), he was waiting the arrival of a machine-gun, with which to shell the Arab stockades. Meanwhile, however, he has not been idle. Scouring parties have ravaged the territories of the Arabs and plundered their villages. Occasional skirmishes have taken place between these parties and the Arabs, ending as a rule in favour of the whites. In one of these collisions, twelve miles north of Karonga, two Arabs were slain, many wounded, and seven women and two guns captured. The female captives, on getting their choice, preferred to stay at Karonga rather than return to their Slave masters. One of the women had just been taken out of the Slave sticks to carry food for her owners, when Mr. FOTHERINGHAM's party appeared on the scene and became the means of her deliverance. Another, on entering the station, asked if it was true that the white men ate people. On being assured of the contrary, she resolved to stay.

Obituary.

LEVY A. COHEN,

FOUNDER, proprietor and editor of "*Le Reveil du Maroc*," the first French newspaper founded in Morocco. When we received in July, 1883, the first number of this journal, we hailed its advent with much pleasure, as a sign that some rays of light might now be able to enter the almost impenetrable darkness of this most exclusive and barbarous country. In two visits to Morocco, made by the writer during the last few years, the difficulties that lay in the way of obtaining correct information regarding the Slave-trade, and the general lawlessness of the country were materially lessened by the ready assistance and kindness of Mr. LEVY COHEN. His paper was always ready to expose the injustice and cruelties that exist under the sherifian despotism, and the services rendered to his co-religionists will cause his name to be long remembered by the poorer class of Jews in Morocco. When the late editor of *Le Reveil* lay on a bed of sickness in London, he was visited by Mr. J. A. CRAWFORD and Mr. CHARLES H. ALLEN, both of whom were indebted to him for many kindnesses during their late visit to Morocco. The latter of these gentlemen had the melancholy pleasure of sitting with him for an hour or more, only about a week before his death, and although much shocked to see how ill and worn the patient appeared, he was relieved to hear Mr. COHEN express himself most cheerfully as to his recovery, for he said "it is only a touch of African fever, and is not dangerous." There appear, however, to have been other complications, for in a few days very dangerous symptoms developed, and the end came almost suddenly. We desire to offer our sympathy to Mrs. COHEN and the young family, upon this sad and unlooked for trial. It is to be hoped that the work which Mr. COHEN inaugurated in Morocco will not be allowed to fall through. A free and independent Press is greatly needed in that benighted land.

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